The Churchman.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOL. XXV., NO. XXVII.: WHOLE NUMBER, 1276.] NEW YORK, AUGUST 30, 1855. [TRINITY BUILDING, NO. 111 BROADWAY.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this City and Brooklyn as follows:

TRINITY CHURCH—9 A. M. and 3 P. M. Sunday Services at 10½ A. M. and 4 P. M. The Holy Communion is administered on the First Sunday in each month, and on the great Festivals. Baptism, at the Afternoon Service on the First Sunday of the month, and at any Afternoon Service on a week day, upon previous notice.

TRINITY CHAPEL—9 A. M. and 4 P. M.

ST. LUKE'S CHURCH—8½ A. M. and 5 P. M.

CHURCH OF THE NATIVITY—9 A. M.

CHURCH OF THE ANNUNCIATION—8 A. M. and 4 P. M. Sunday Services at 10½ A. M. and 4 P. M.

CHURCH OF THE HOLY COMMUNION—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.

CHURCH OF THE TRANSFIGURATION—8¾ A. M. and 6 P. M.

CHURCH OF THE HOLY APOSTLES—9 A. M.

CHURCH OF THE HOLY INNOCENTS—9 A. M. and 7 P. M. On Saints' Days, and other Festivals, second Service (Eucharist) at 11 A. M.

ST. LUKE'S CHURCH, Brooklyn—8½ A. M. On Festivals and Fasts, a second Service at 5 P. M.

ST. MARY'S CHURCH, Brooklyn—5½ P. M. On Fridays and Holy Days, at 8½ A. M. Friday Evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR.

SEPTEMBER.

2 Thirteenth Sunday after Trinity.
9 Fourteenth Sunday after Trinity.
16 Fifteenth Sunday after Trinity.
19 Ember Day.
21 St. Matthew, Apostle.
Ember Day.
22 Ember Day.
23 Sixteenth Sunday after Trinity.
29 St. Michael and All Angels.
30 Seventeenth Sunday after Trinity.

THE CHURCH AT HOME.

DIOCESE OF NEW YORK.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

September 6th, Thursday.—A. M., Greenbush, Consecration.
September 10th, Monday.—E., Schoharie.
September 11th, Tuesday.—A. M., Schoharie, Northern Convocation. E., Middleburgh.
September 12th, Wednesday.—A. M., Rensselaerville. P. M., Oak Hill.
September 13th, Thursday.—A. M., Greenville. P. M., South Westerlo.
September 14th, Friday.—A. M., Coxsakie, Consecration. P. M., Athens.
September 15th, Saturday.—A. M., Kingston.
September 16th.—FIFTEENTH SUNDAY AFTER TRINITY.—A. M., Christ Church, Poughkeepsie. P. M., St. Paul's Church, Poughkeepsie.
September 18th, Tuesday.—A. M., Lewisborough, Westchester county, Consecration. P. M., Bedford.
September 19th, Wednesday.—A. M., Somers. P. M., North Salem.
September 20th, Thursday.—A. M., St. Mark's, New York.
September 21st, Friday.—St. Mary's, North Castle. P. M., White Plains.
September 23d.—SIXTEENTH SUNDAY AFTER TRINITY.—A. M., Zion, Greenburgh, Ordination. P. M., Dearmans.

New York.—ACTS OF THE PROVISIONAL BISHOP.

July 1.—A. M., Preached in Carolina Church, Setauket, L. I.
" 3. A. M., Consecrated St. James' Church, Smithtown Br., L. I.
" 5. A. M., Preached in St. Paul's Church, Patchogue.
P. M., Preached in St. Andrew's, and confirmed 3.
" 6. E., Preached in Christ Church, Sag Harbour, and confirmed 4.
" 7. P. M., Preached in St. John's Church, Islip, and confirmed 2.
" 8. A. M., Preached in St. Mark's Church, Islip, and confirmed 5.
P. M., Preached in Grace Church, South Oyster Bay.
" 9. E., Preached in St. George's Church, Astoria, and confirmed 9.
" 10. Attended Missionary Meeting of the Diocese.
" 12. A. M., Preached in St. John's Church, Stillwater, and confirmed 4.
" 12. P. M., Preached in St. Luke's Church, Mechanicsville, and confirmed 10.
" 13. E., Preached in St. Paul's Church, Troy, and confirmed 41—3 in private by Bishop Williams, who also preached.
" 15. A. M., St. John's, Stockport, preached, and confirmed 11.
P. M., St. Paul's, Kinderhook, confirmed 3.
" 16. A. M., St. John's, Copake, preached, and confirmed 4.
P. M., St. Thomas', Amenia, preached, and confirmed 4.
" 17. A. M., St. Peter's, Lithgow, preached.
P. M., St. Paul's, Pleasant Valley, preached, and confirmed 3.
" 19. A. M., St. Mary's, Beekman, preached.
P. M., Christ Church, Patterson, preached, and confirmed 6.
" 21. A. M., Consecrated Christ Church, Lower Red Hook, preached, and confirmed 5.
P. M., Trinity Chapel, Myersville, preached, and confirmed 5.
" 22. A. M., St. Paul's, Red Hook, preached, and confirmed 7.
P. M., Holy Innocents, Harrisdale, preached, and confirmed 11, one being from Christ, Lower Red Hook.
" 24. A. M., Trinity Church, Fishkill, ordained the Rev. John R. Livingston to the Priesthood, and confirmed 2.
E., St. Ann's Church, Fishkill Landing, preached, and confirmed 11.
" 25. P. M., Attended Convocation of Duchess Co., St. Anna's.
" 26. A. M., Calvary, Cairo, preached, and confirmed 6.
P. M., Trinity, Windham, preached.
" 27. A. M., Grace, Prattsville, preached, and confirmed 1.
P. M., St. Peter's, Hobart, preached, and confirmed 13.
" 28. A. M., Bloomville, preached.
P. M., St. John's, Delhi, preached, and confirmed 3.
" 29. A. M., Christ's, Walton, preached, and confirmed 8.
P. M., St. Matthew's, Unadilla, preached, and confirmed 16.
" 30. A. M., Immanuel, Otego, preached.
P. M., Oneonta, preached.
" 31. P. M., Christ's, Butternuts, preached, and confirmed 14.
August 1. A. M., Attended Convocation of Clergy of Otsego and Delaware Counties in same church.
P. M., Zion, Morris, preached.
" 2. P. M., St. John's, Richfield Springs, preached, and confirmed 2; one of them from Western Diocese.
" 3. A. M., St. Luke's, Monticello, preached, and confirmed 9.
" 3. P. M., Christ's, Cooperstown, preached and confirmed 11; one of them from Westford.
" 5. A. M., Chapel at Sharon Springs, preached, and administered Holy Communion.
P. M., Grace, Cherry Valley, preached, and confirmed 2.
" 8. A. M., Confirmed sick person in private belonging to St. Peter's, Albany.
" 10. P. M., St. George's, Newburgh, preached, and confirmed 11.
" 11. P. M., Holy Innocents, West Point, preached, and confirmed 7.
" 12. A. M., Christ's, Tarrytown, preached, and confirmed 29.
" 12. P. M., St. Paul's, Sing Sing, preached, and confirmed 13.
" 13. A. M., Christ's, Piermont, preached, and confirmed 3.
" 14. A. M., Greenwood, preached, and confirmed 4, and administered Holy Communion.
" 15. A. M., St. James's, Goshen, preached, and confirmed 9.
P. M., Grace, Middletown, preached, and confirmed 12.
" 19. P. M., Preached in Court House, Caldwell, Lake George.
" 20. Messiah, Glens Falls, preached, and confirmed 4.

At each Confirmation there was a short address, and in the course of these visitations Baptism and the Holy Communion have been several times administered.

ST. ANN'S CHURCH FOR DEAF MUTES.—The Services of this church having been necessarily omitted for a portion of the summer, will be regularly resumed on Sunday next, the 2nd of September. These Services are still held in the smaller chapel of the New York University, near Washington Square. It will not be amiss at this time to recall attention to a few facts in relation to this parish. Such persons as may be willing to join it for co-operating with the Rector in his plans for doing good to the deaf-mute residents of this city and vicinity, can enjoy the full Morning Service and an occasional Evening Service *with the voice*, the Service *in the sign-language* being held in the afternoon. This course has been adopted in order that the parish may eventually become *self-supporting*, and also that the children and other relatives of deaf-mutes may feel themselves united with them in one Church. For nearly three years this undertaking has been characterized by gradual yet steady growth, and everything now connected with it seems to point towards permanent success. By the side of the proposed church it is designed to have a building which shall contain a lecture-room, reading-room, and library, that thus the graduates of the Institutions, as they settle down in this city to gain their livelihood, may be encouraged to make advances in intellectual pursuits. When the scheme is complete in all its parts, it is hoped that both the hearts and the intellects of these children of silence may be so trained as to appreciate more and more clearly the truths of revelation, science, and literature. The necessities of this Institution are still great, and an appeal in its behalf is given in our "Notices," which we trust will be liberally responded to.

Western New York.—The Eighteenth Annual Convention of the Diocese of Western New York was held on Wednesday, the 15th inst., in Christ Church, Binghamton. A large number of Clergy and Laity were in attendance. After Morning Prayer, and the reading of the Ante-Communion Service by the Bishop, the Epistle for the day being read by the Rev. Dr. Gregory, the Bishop delivered his triennial charge, the subject being the sources of modern infidelity. These were traced to the erroneous views in regard to the doctrine of necessity, and of the nature of society, and the character of the Church, to practical errors in methods and objects of education, and finally to ministerial unfaithfulness. The latter point was eloquently and impressively dwelt on. After the administration of the Communion, the Convention proceeded to organize. One hundred and seven lay deputies answered to the roll. The Rev. Pierre A. Proal, D. D., was appointed Secretary, and the Rev. Wm. A. Matson, Assistant Secretary. The usual standing committees and officers having been appointed, the Bishop proceeded to deliver his annual address. In the time that had elapsed since last session he had officiated in one hundred places; baptized ten persons; administered the Holy Communion sixteen times; admitted nine new candidates for Orders; ordained two Deacons and eight Priests; instituted two Rectors; officiated at two funerals; consecrated three churches; laid the corner-stone of three churches; deposed two Presbyters; preached one hundred and thirty-six times; delivered thirty-six addresses; confirmed eight hundred and twelve persons, (the largest number ever confirmed in one year,) in seventy-one churches; travelled sixty-eight hundred miles. The whole number of clergymen now in the Diocese were one hundred and twenty; candidates for Orders, seventeen. The amount raised for the Christmas Fund for Disabled Clergymen was $1,704.04; and by monthly collections and donations, $10,513.00. The amount expended during the twelve years past was $500,000, in the erection and repair of churches, and erection of parsonages; and the amount of the Permanent Missionary Fund of the Diocese reached $11,211.00. Amount of the personal estate of DeVeaux College, $104,807.57, and estimated value of real estate, $69,845.00. The address directed attention to the advisability of establishing a strictly Church educational institution, for the training of young men for the Ministry; and in accordance with this suggestion, a committee was appointed at its conclusion to take into consideration and to report upon the subject. The churches added by formal admission were four, to wit:—Christ Church, Rochester; Church of the Ascension, Buffalo; St. James' Church, Buffalo; St. Paul's Church, Chittenango; St. Mary's Church, Truxton. On the second day of the session, Governor Seymour submitted the following statistical report, as to the state of the fund for the support of the Episcopate:—Bonds and mortgages, $39,050.00; principal of notes for increase, $1,708.78; moneys not permanently invested, $2,091.22; giving a total of $43,050.00. A lengthy and spirited debate ensued on a motion to refer so much of the Bishop's address as related to the church in Canandaigua to a special committee to report thereupon to the Convention. The points of the case are thus summed up by the *Gospel Messenger*, to the full report of which of the entire proceedings of the Convention we are indebted for the materials of this abstract:—

> A few persons in Canandaigua, (nine or ten in number,) being desirous, for reasons of their own, to establish another church, applied, in pursuance of the canon, to the Rector of the church from which they were going to withdraw, for his consent. This was refused on the ground that the new organization was not called for by a majority of the Episcopalians residing in the proposed new parish; that by withdrawing from the present parish and establishing a second, they would have two feeble, instead of one vigorous Church. From his decision the petitioners appealed to the Bishop, who sustained the decision of the Rector. The Bishop, in pursuance of a canon passed at the last General Convention, reported the facts to the Convention, whose duty it was to affirm or reverse his decision. After the submission of various resolutions and amendments, Henry W. Rogers, Esq., moved that the decision of the Bishop be confirmed, which was adopted with but two dissenting votes.

The election of the Standing Committee, and the appointment of the deputies to the General Convention, was then made the special order. The following gentlemen were elected unanimously:—

Standing Committee.—Rev. Benjamin Hale, D. D., Rev. Wm. Shelton, D. D., Rev. W. H. A. Bissell, D. D., Rev. Wm. B. Ashley, David S. Hall, Wm. C. Pierrepont, Thos. D. Burrall, David Hudson.

Deputies to the General Convention.—Rev. P. A. Proal, D. D., Rev. Henry Gregory, D. D., Rev. Wm. D. Wilson, D. D., Rev. Edward Ingersoll, Wm. C. Pierrepont, Horatio Seymour, Washington Hunt, Benjamin Pringle.

At the afternoon session, a committee was appointed to indicate the course to be taken by a Convention, when an appeal is made from the decision of the Bishop, on his withholding his assent to the organization of a new parish, as in the Canandaigua case. Two thousand five hundred copies of the Bishop's Charge were ordered to be printed. The Standing Committee were instructed to apply to the Legislature of the State for the legal incorporation of the Trustees of the Fund for the support of the Episcopate; and a vote of thanks was adopted for the hospitalities extended to the members of the Convention by the congregation of Christ Church. With a bestowal of thanks on the Secretary and Assistant Secretary, some remarks by the Bishop, and the usual religious exercises, the Convention adjourned.

The *Gospel Messenger* contains an interesting account of the ceremony of laying the corner-stone of Trinity Church, Elmira, last Thursday. The exercises were superintended by the Rt. Rev. Bishop of Western New York, who was assisted by the Rev. A. Hull, Rector of the parish, and Rev. Dr. Metcalf, Professor in Hobart Free College, Geneva. In addition to the above, the Rev. Messrs. Cooper, Parke, Rankine, and Henry Dudley, architect of the building, from New York, were present. The ceremonies were conducted in accordance with the usual forms of the Church, and were in the highest degree impressive. At their conclusion, an appropriate and eloquent address was delivered by Rev. A. Hull, which was attentively listened to by the several hundred persons present. Mr. Hull was followed by the Bishop in a brief but eloquent discourse. It was received with marked attention by his hearers, and at its conclusion the exercises were closed, and the assemblage departed, highly pleased and gratified with what they had seen and heard—it being, with many of them, the first scene of the kind ever witnessed.

The Bishop has held Confirmations at Owego, Phelps, and Clifton, at the latter place also administering the Sacrament of Baptism to an adult.

Massachusetts.—We learn from the *Christian Witness and Church Advocate* that, in accordance with previous announcement, the Bishop of this Diocese has paid his annual visitation to St. Paul's Church, Nantucket. This parish has just become vacant, the Rev. Ethan Allen, for many years missionary at this station, having resigned, and left the Island in the latter part of July, since which time the church has been closed. The Bishop was accompanied on his visit by the Bishop of Iowa, and the Rev. Joseph H. Clinch, of St. Matthew's Church, South Boston. In the forenoon, Morning Prayer was read by Mr. Clinch, the Ante-Communion Service by the Bishop of Massachusetts, and a sermon was preached by Mr. Clinch, from Exodus xiv. 15, which was followed by an exceedingly interesting address from the Bishop. In the afternoon, after the reading of the Service by the Rev. Mr. Clinch, Bishop Eastburn preached from Joshua xiv. 8, "I wholly followed the Lord my God." The church, on this occasion, was crowded to its utmost capacity, by a congregation whose earnest and serious attention manifested their appreciation of the preacher's able exposition of the character of Caleb, and of the instructive lesson which he drew from it. In the evening, the Bishop of Iowa preached from Hebrews vii. 25, "Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them," which was an able statement and enforcement of the salvation wrought out by a crucified and ever-living Saviour.

The Rev. John L. Watson, D. D., formerly Assistant Minister at Trinity Church, Boston, and more recently Rector of Grace Church in Newark, has been appointed Chaplain in the United States Navy, and ordered to the Navy Yard, Portsmouth.

Virginia.—The Bishop has intimated his intention of visiting the congregations in Jefferson and Berkley the first of October, and immediately after the meeting of the General Missionary Society, which is to be held on the third Wednesday in October in Richmond, he intends to visit the congregations in Goochland, Fluvanna, Powhatan, Amelia, Cumberland, and Buckingham.

Mississippi.—We learn from the *Church Herald* that the Bishop of this Diocese has lately returned from a visit to the missionary points on the Gulf Coast. "On his way he spent four days in Gallatin and as many in Monticello. At the former place four persons were confirmed, and two at the latter. The reception which our services met at both places encourages the hope that a clergyman of the Church may soon find between them an open as well as a pleasant field for the exercise of his ministry. We understand that a reasonable amount has been already raised to insure the support of a Minister, and that there is a fair prospect of one being sent to them very shortly. The Bishop also preached at Holmesville. This was the first time that the voice of our Church was ever heard in that place. A fortnight was spent in visiting the several points on the Gulf, Pass Christian, Biloxi, Mississippi City, Handsboro', and Bay of St. Louis. He would have visited Ocean Springs, also, but was prevented by stress of weather. At Bay of St. Louis he baptized two infants, and at Biloxi two children and two adults. At Mississippi City a beautiful and spacious site for a church was presented by Dr. Wm. T. Tegarden; and we learn that another gentleman, with like liberality, has offered $500 towards its erection." The *Herald* adds:—"Our Bishop seems more and more convinced that the whole Gulf Coast will soon present a large and fruitful field for the labours of the Church. It is rapidly being filled with a permanent as well as summer population of the first order of intelligence and high moral character. An active and efficient missionary has just gone among them, and much good is anticipated from the blessing of God upon his well-known energy and love of labour."

Tennessee.—The Bishop of this Diocese has been visiting regions where the Church and its institutions have been hitherto unknown, and wherever opportunity presented, enforcing its interests and seeking to establish it. In the course of his visitation to parishes already formed, he has devoted himself to the expounding of the principles of the one, and demonstrating the applicability of the other, frequently engaging in extemporaneous preaching, and at all times ready with valuable suggestions as to the more efficient carrying on of the work to be done. He has engaged for this purpose in continuous and excessive labours; and the vast material progress of the State has not been made more evident, than the capacity, disposition, and power on the part of the communities settled on its fertile and ample soil to support whatever efforts may be made to this end. The field is one of rich promise; and in the regions where the Bishop has prepared the way, it but waits that the Ministers of the Church should go forth, strong in faith, and bearing with them the "precious seed."

The Rev. Dr. Page has resigned the Rectorship of Calvary Church, Memphis. Ill health is the cause assigned.

Texas.—In accordance with a vote of the members of the Sixth Annual Convention, held in the above Diocese, the address of the Bishop, delivered on the occasion of their assembling, has been printed, with corrections, from the published journal. When the Bishop commenced his labours, now ten years since, Texas was an independent republic. He went thither as a Missionary Bishop, under the authority of the General Convention of the Protestant Episcopal Church. It was when thus engaged he was appointed to succeed the Rt. Rev. Leonidas Polk, D. D., who had been transferred to the Diocesan Episcopate of Louisiana. "I knew," remarks the Bishop, "that I was entering upon a field of very great extent and importance, and of a character, as to its population, that called for the exercise of no little zeal, and self-denial, and moderation, and patience, as well as of a degree of intellectual ability and learning, to which I might well doubt whether I had any just claim." Reverting further to that time, the Bishop observes:—

> I found but *three* clergymen of the Church in the State, with as many congregations; and all, then, missionaries in the employ of the Foreign Committee. The organization of the Republic into a State, and its annexation to the Union, took place in the following year; after which, two of those clergymen resigned their missionary appointment, and their parishes became thenceforward self-supporting. The other, transferred to the Domestic Department of our Missions, continued a missionary, faithfully labouring under many difficulties and discouragements to the day of his lamented death. From that time, I continued to exercise Episcopal supervision over the Church in Texas, as a Missionary Bishop under the authority of the General Convention, until January 1st, 1849, when a primary Convention of the Clergy and Laity being held, the Church in the State was organized into a Diocese; which, by an act of the same Convention, was placed under my full charge as its Provisional Bishop. At that time, the number of the Clergy had increased to six, and the organized parishes to eight. Since then, the increase has been in a greater ratio, the number, both of clergymen and of parishes, having been more than doubled. There are now thirteen clergymen, and one candidate for Orders soon to be ordained, belonging to the Diocese, and twenty organized parishes.

The immediate purpose and scope of this address is to be gathered from the following introductory words:—

> As it is not unlikely that my present relation to you may be ended at this Convention, and that I may not seem to have entirely overlooked an important function of a Bishop, that of offering formal advice and counsel to his Clergy, I desire to occupy a portion of this annual address in giving utterance, my Reverend Brethren, to a few of the thoughts that crowd upon my mind in relation to the nature and duties of your high and holy office. I account of you, brethren—as St. Paul required that the Gospel Ministry should be accounted of—"as the Ministers of Christ and the Stewards of the Mysteries of God," bearing in mind, in connection with this estimation of your office, the reminder of the same Apostle, "that in stewards it is required that a man be found faithful." And with this view of your position and obligations, I wish to call your attention, for a few moments, to some of the matters involved therein—not so much to *instruct* you on these points, as if they could, by any possibility, be *unknown* to you, as to "put you in *remembrance* of them, *though* you know them and be," as I hope and trust you are, "*established* in the present truth"—to "stir up your pure minds by way of remembrance"—and to incite you to renewed energy and earnestness and faithfulness in the works of your heavenly calling.
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> You hold your office, I trust, to be of *Divine*, not of mere *human* appointment—to have been created under the authority of Christ and by direction of the Holy Spirit, guiding the minds of the Apostles to whom was committed the ordering of the Church. They, you believe, were commissioned to appoint, as it is a matter of fact they *did* appoint, at an early day, other subordinate ministers, who, under their direction, should assist in carrying on the work of evangelizing the world.

He then proceeds to delineate the position and responsibility of the ministerial and pastoral office, on which follows the Episcopal journal, and a review of the condition of the Church. The following is the Bishop's summary of the present aspect of this most interesting field of labour:—

> Notwithstanding these slightly discouraging circumstances, however, there is no cause for despondency. The progress of the Church, on the whole, is, and, I trust, will continue to be, vigorously onward. That which is wanting, under God, to the attainment of her full prosperity—besides an increase of earnestness and zeal and brotherly love on the part of the Clergy, and of devotedness and self-denying energy on the part of the Laity—is, in my judgment, a resident Bishop. The wants of the Diocese cannot be properly and adequately cared for by one living at a distance. The shepherd should be ever in the midst of his flock, or, at least, so near at hand as to be within reach of their faintest cry for help. That you would be prepared, at the present Convention, to make an election of one who should be your permanent head, has been my earnest desire and my hope. Whether such be the case or not, is best known to yourselves. But if you shall be *united* in the choice of one to be your Bishop who is sound in the faith, wise in counsel, vigorous in intellect, imbued with the spirit of the Gospel, and thoroughly devoted to his Master's work, I shall greatly rejoice, and feel that my cherished wishes have been accomplished and my prayers answered. In coming to the consideration of the question, I trust, brethren, that you will scrupulously lay aside all personal and party respects, and look only to the prosperity of the Church of Christ and the welfare of immortal souls.

PAROCHIAL VISITING.—A house-going minister makes a church-going people.—*Chalmers.*

THE CHURCH ABROAD.

England.—The change in the mode of performance of Divine Service at the chapel of St. Mark's Training College, near London, is not, it seems, to be so radical as reported. The Secretary of the National Society of Church Education sends to the *Guardian* the Resolution which gave rise to the report,—"Resolved, That the Council, having adjourned to London House, and having conferred with the Bishop on the subject of the letter from the Committee of the Society in reference to the services at St. Mark's Chapel, think it desirable that the intoning of the prayers should henceforth be discontinued." The Secretary adding,—"I may add, as a member of the Council, that no alteration is proposed to the chanting, &c., hitherto used in the chapel." But as the Editor justly observes,—"We cannot quite understand what Mr. Lonsdale means by 'the chanting,' &c. How can the responses of the Litany, for instance, be chanted, unless the Minister intones?" It is evident that what has been done under the counsel of the Bishop of London is an unworthy concession to puritanical prejudice. The subject appears to have excited great uneasiness among earnest Churchmen.

The case of the new church at Bedminster, in the Diocese of Gloucester and Bristol, to some of the interior construction and furniture of which a puritanical outcry has been raised, is another unhappy instance of the propensity of the Bishops to truckle to a popular ultra-Protestant clamour. The Bishop, after receiving the Report of the Commission he appointed to inspect the church, (which was quite unnecessary, as he had already examined it himself,) wrote a letter to the Churchwardens, which appears to have had any effect but that intended by its author of producing peace in the parish or neighbourhood. Mr. Phipper, the High Sheriff of Bristol, and one of the Churchwardens of Bedminster, replies to the Bishop that he cannot comply with his Lordship's *request* to remove the screen (one of the things objected to), it having received the approbation of the Diocesan, and his son the Chancellor, when they visited the church on the 16th of April:—

> "This commendation your Lordship expressed to myself and others. Had you then given utterance to the view that you now take in the letter to the vicar and churchwardens of Bedminster, &c., all controversy would have been saved, and those who contributed towards the work would not have had the pain of seeing your Lordship approve by your act the unfair outcry now raised against them. Surely, if on the 16th of April your Lordship saw nothing but what was commendable in the work referred to, you ought not to allow an agitation, organized by a few persons unconnected with the parish, to swerve or intimidate you from your own calm and better judgment as freely expressed by you on the 16th April. Under all these circumstances, your Lordship must excuse me, as churchwarden, declining to remove the carved screen, simply on your Lordship's 'earnest and affectionate request.' This I do through no disrespect to your Lordship, but I think it due to the contributors of the work, that I should not seem so far to concur in the justness of your Lordship's judgment, as to carry out that judgment so as to remove that work, unless by your Lordship's *positive command*. I believe the friends, who gave the screen, were actuated by the purest motives, and I shall voluntarily submit to no course that can throw a doubt on the propriety of these motives; still, your Lordship's command shall be complied with to the letter; you will therefore be so good as to state distinctly your orders, as to whether you will have the carved screen, now placed against the east wall of the chancel, removed from the church altogether, or placed in any part of the building, and in what part."

On the other hand, (we learn from the *Guardian*,) a meeting was called of the inhabitants, to receive the Bishop's reply to the memorial as addressed to the parishioners. At first not fifty persons were present, but subsequently Mr. Phipper entered, and was loudly cheered; and it then becoming apparent that the memorialists were not to have it all their own way, and two chairmen being nominated, with every prospect of a row, the room soon filled. Neither side could obtain a hearing, though the memorialists were no doubt in a majority, and claim to have passed the following resolutions amidst dumb show:—

> "That this meeting acknowledges with deep gratitude to Almighty God the success with which He has blessed the efforts already made in this cause, so far as that the Bishop *requests* the removal of the images; at the same time it cannot but express its surprise, that in a matter so evidently at variance with the Word of God, and the principles and practice of the Reformed Church of England, no positive order, but only a *request*, should have been issued; and it moreover deeply regrets that, even in the terms in which that request is expressed, the idolatrous and Romanizing tendency of the sculpture is denied, and reasons assigned for its removal which, however important in themselves, are nothing in comparison of those assigned by the objectors. Secondly—That in the opinion of this meeting, the shelf alluded to by the Lord Bishop is, to all intents and purposes, a credence (see Dr. Hook's definition of the same in his *Church Dictionary*); and therefore liable to all the objections urged against such a piece of furniture, which have effected its condemnation by judicial decision in the case of Faulkner and Lichfield, and which have caused it to become the subject of adjudication in the trial now pending in the Consistory Court of London against Mr. Liddell, the Rector of St. Paul's, Knightsbridge. This meeting considers a credence-table to be entirely opposed to the ritual of the Church of England; and at the present time, when doctrines of an erroneous character respecting the Lord's Supper are diligently propagated, to be of a peculiarly dangerous tendency."

The Bishop of London has just given away one of the most important livings in the metropolis to a clergyman who has received the commendation of a newspaper (the *Globe*) that is one of the bitterest opponents of all that is right and earnest in the Church. "The Bishop of London has presented," it says, "the Rev. William Gibson Humphrey, D. D., of Trinity College, Cambridge, his Lordship's examining chaplain, to the vicarage of St. Martin-in-the-Fields, rendered vacant by the preferment of the Rev. Henry Mackenzie, M. A., to the rectory of Tydd St. Mary. Mr. Humphrey was Hulsean Lecturer in 1850, and is one of the most distinguished scholars of the University. By his appointment the vicarage of Northolt, worth £900 a year, becomes vacant." Of Mr. Humphrey's scholarship there is no question. But he belongs to that "high and dry" school which makes the Church's system very much a petrifaction; whereas the parish to which he is appointed is one requiring the utmost earnestness, devotedness, and energy to be directed to the development of her system, in all its fulness and integrity, so as to reach the great body of the people whose pastor he is, and who are to be found in thousands quite without the pale of the Church.

It is in contemplation to erect a Protestant church in the beautiful valley of Chaumounix, for the accommodation of British visitors. A site may be procured and a church erected for about $4,000. The Sardinian Government has consented to the project.

New churches continue to spring up, and restored ones to be re-opened—the pious work of devoted laymen, whom the revival and extension of right Church principles is happily influencing in increasing numbers in all directions.

The important parish, All Souls', Langham Place, London, has recently got a new Rector, in the person of the Rev. W. Thomson, late Fellow of Queen's College, Oxford. Mr. Thomson was Bampton Lecturer in 1853.

We find that the discreditable failure of Strahan and Co.'s bank has not been without its effects in Oxford. Not to allude to private cases, one college at least, it is understood, has suffered to a considerable amount.

At the date of the last accounts, one of the most venerable of the Heads of Houses at Oxford, Dr. Fox, Provost of Queen's, is dangerously ill and unlikely to recover. Dr. Fox is past 80, and is, we believe, Second Senior Head of a House to Dr. Macbride, the Principal of Magdalen Hall.

We learn that the Rev. Charles Marriott, of Oriel College, Oxford, and Vicar of St. Mary's, though slowly recovering, is quite incapacitated from his duties by the effects of his late attack (paralysis). The loss of his valuable services will be severely felt in the various spheres of his usual active exertions, from the Hebdomadal Council downwards.

Dr. Barker was consecrated Anglican Bishop of Sydney on the 25th of May. His appointment is also a popular one.

THE WORLD ABROAD.

Great Britain.—It was arranged that the Queen and Prince Consort were to embark for France from Dover on the 18th inst. A squadron of honour was appointed to assemble at Boulogne during her Majesty's stay in France. The Prince of Wales and the Princess Royal were to accompany her Majesty. Her Majesty was to be attended by her full Court, including the Marquis of Breadalbane, the Duke of Wellington, the Earl Spencer, and by the usual number of lords and ladies, maids of honour, &c. The Ministers in attendance on the Queen would be the Earl of Clarendon, K. G., and the Earl of Granville.

The Lord Mayor of London received an official notification to take part in the festivities at Paris, on the ensuing visit of the Queen.

Sir James Carnegie, of Southesk, having successfully claimed the Southesk peerage, becomes the sixth earl. His father began the proceedings, but died ere he could complete them; his son has been more fortunate.

Her Majesty has had more Royal visitors. The King of Portugal and the Duke of Oporto arrived at Southampton, where they were met by Prince Albert. The Royal visitors returned with the Prince in the Elfin, and proceeded on board the Victoria and Albert, where her Majesty shortly arrived and received the King. His Majesty and suite remained on board the yacht, and shall not visit the Queen at Osborne, in consequence of the scarlatina having attacked the Royal children.

It is stated that the arrival of the ex-Queen of the French at Beaumaris, in Wales, caused much excitement. The Royal party consisted of the ex-Queen, the Duke and Duchess de Nemours, the Duke d'Alencon, the Princess Marguerite, Countess Mollieu, Counts D'Eu and Dumas, and suite.

A Return has just been issued of the accidents which have occurred on all the railways in Great Britain and Ireland. From the 1st January to the 30th June, 1855, the total is 113 killed, and 158 injured. The length of railway opened on the 30th June, 1855, was 8,118 miles. On the 30th June, 1854, the grand total of railways open was 7,813.

A meeting has been held at the Duke of Richmond's house to take steps for raising a memorial to the late Lord Raglan. The Duke of Bedford, the Earl of Ellesmere, General Lord Downes, Mr. Sidney Herbert, and several of the companions in arms of the deceased Commander-in-Chief, General Sir J. Burgoyne, Lieutenant-General Sir G. Brown, Sir H. D. Ross, Major-Generals Sir J. Pennefather, Cator, Aicheson, and Broke, Colonel Wood, &c., were present. It was resolved to purchase land for an estate, which adjoined the Castle, giving Lord Raglan his title.

Mr. Bouverie has succeeded Mr. Baines as President of the Poor Law Board. Mr. Lowe has been appointed Vice-President of the Board of Trade, in the place of Mr. Bouverie.

The first order issued by Sir B. Hall, after his acceptance of the office of President of the Board of Public Works, directs that 200 new seats be placed in the public promenades of the Regent's Park, and he has given orders for the throwing open of Kew Gardens to the public during the whole of Sunday.

It is mentioned that the present Earl of Sefton, who holds a commission in the Grenadier Guards, does not intend to relinquish his determination to join his regiment in the Crimea. The Sefton estate is said to yield £30,000 or £40,000 a-year, and that the deceased Earl has handsomely provided for the Dowager Countess, his four sons, and daughters.

The Peel Monument Committee came to the unanimous resolution that the following shall be the inscription upon the pedestal of the statue of Sir Robert Peel, by Behnes, at the top of Cheapside:—"Peel, born 5th February, 1788, died 2d July, 1850."

Lord Ebington has laid the foundation stone of a new wing of the building belonging to the London Society for Teaching the Blind to Read. A lady has provided the whole of the sum for the new wing, which is intended for a dining and music room.

It was understood that England and France had notified the Austrian Minister that they would not renew peace negotiations with Russia on any terms, but trust the shaping of future events to the chances of war.

France.—Considerable alarm was excited in the French Government by the discovery of what has been termed a "legitimist conspiracy." The sum and substance of the affair seems to be that two Frenchmen, MM. D'Escars and Chapot, have been in communication with the Count of Montemolino, with the immediate view of encouraging the Carlist insurrection in Spain, and the ulterior hope of bringing about a favourable chance for Henry V. So-called Russian complicity is proved in the matter.

Spain.—At a recent extraordinary sitting of the Council of Ministers, it was after a long deliberation decided that Spain should adhere to the offensive and defensive alliances between France, England, and Turkey. It is said that one of the first consequences of the alliance will be the despatch of an army of 25,000 men to the Crimea, and the engagement on the part of the Western Powers to support the Spanish Government in every way against the enemies who may attempt to overthrow it. As the question of alliance comprises others of subsidies and levies of men, it will be submitted to the Cortes.

Rome.—The Pope had issued allocutions on the position of the Roman Church in Sardinia, Spain, and Switzerland, and in each case he censures severely the conduct of the secular governments with regard to Church property bills, marriage laws, and general interference with the Clergy.

A magnificent medal of the Immaculate Conception has just been struck in Liege, Belgium. It is of an oval form (*vesica piscis*), like the mediæval medals, and a beautiful work of art. The subject is taken from the office of the feast. It represents on one side the Blessed Virgin standing on the globe crushing the serpent's head. She holds a lily in her hand. Above her head is a star. The whole figure is enveloped in glory. The following inscription runs round the medal: "Maria sine labe originale concepta, ora pro nobis." On the reverse is a most striking likeness of the Holy Father, Pope Pius IX. Above the portrait is a shield, and below the date, VIII. Dec., 1854. Round the portrait an inscription runs: "Pius IX., Pontifex Maximus an IX."

Russia.—A letter of recent date from St. Petersburgh says, that "the inward condition of Russia would become very serious if the present state of things lasted a twelvemonth longer—not, however, in consequence of the warlike deeds of the four opponents of Russia, but as the effect of the blockade of Russian ports. The loss of Sebastopol, of the Crimea, or, indeed, of all Bessarabia, could not bend Russia; but a third year of blockade can dictate to her conditions of peace. There are in Russia, in consequence of the prohibitive system which has been in force during the last thirty-three years, a number of artificial branches of trade. To these belong the greatest part of the manufactories dependent upon imported raw produce, and many agricultural works must be included."

Mexico.—The last accounts from Mexico communicate the complete success of the revolutionists in Mexico, the proclamation of their chief, the abdication and flight of Santa Anna, and the probable organization of a provisional government. The office of the *Universel*, and forty other buildings, had been demolished by the populace during the excitement consequent upon Santa Anna's departure. The military interfered, killing forty persons and wounding a large number. The statue of Santa Anna had been torn down and trampled upon by the people. Delegates met in the city of Mexico on the 10th inst., who chose Gen. Carro President for six months, and also ordained the liberty of the press. These events are considered as indicative of a latent break-up of all Mexican rule, and the approaching transfer of the Republic to the United States.

The War.—Intelligence of a few hours later date than that by the *Pacific*, which we gave last week, has been received by the *North Star* from Havre and Southampton, having left the latter port at 10 o'clock on Saturday night, the 11th inst. There was no news from Sebastopol: but *via* Trieste, we learn that the French and English were demolishing the fortifications of Anapa, contrary to the wishes of the Circassians, who were, however, unable to oppose the fleet. Gen. Vivian had gone to the Black Sea to choose a landing place for troops somewhere near Batoum.

Intelligence from the Baltic, states that on the 6th instant the English and a portion of the French fleet weighed from Nargen, and anchored the same day off Sweaborg. On the 7th, the two fleets were drawn up in front of Sweaborg, and the bombardment was to commence the same afternoon.

By telegraphic despatch from Halifax, we have some scraps of the news by the *Canada*, which left Liverpool on the 18th inst., by which we find that the threatened bombardment of Sweaborg by the Allied Squadron was opened on the 9th inst. It was continued uninterruptedly until the 11th, resulting in the destruction of the place. The losses of the Allies were trifling, but on the other side the destruction of property was immense. In the Crimea, on the 16th instant, the Russians, under command of General Liprandi, attacked the lines of the Allies on the Tchernaya. A desperate engagement of three hours duration ensued, when the Russians were repelled with very heavy losses. General Simpson had telegraphed to the Government that the bombardment of Sebastopol would be recommenced on the 17th inst.

Imperfect in original

COMMUNICATIONS.

For The Churchman.

PROTESTANT CATHOLIC.

NO. VI.

What we have thus far advanced on the nomenclature of the Christian Church and its influence on the Church itself, has been necessary, even in the repetition of some thoughts, in order to appreciate what we may say on the name Catholic. The three prominent names of the early Church constitute three distinct epochs, each of the later ones asserting an influence on its predecessors. Catholic is the latest of the three, coming into use like its forerunner by imperceptible gradations, and finally adopted with this difference, that it was introduced by Christians themselves; and whereas the one name had been given to distinguish Christians from the world, the other was assumed to distinguish Christians among themselves. For it must be borne in mind that as the world gave the name of Christians, so all who professed to believe in Christ had an equal right and title in the name, whatever might be their differences among themselves. It was the general name by which the people who professed to follow Christ as their Head was known and recognized in the State, and the State took no cognizance of these differences. This was the actual fact before the accession of Constantine, the only period of importance in the determination of important points in Ecclesiastical History. All matters subsequent to the Council of Nice have very little authority but as illustrative of facts.

But the name Catholic coming from within was not either given or assumed to distinguish a Christian from the world, for it was just as much without meaning to those out of the Church, as the word Christian was at first to those in the Church. They were both to those parties respectively too general to convey any definite meaning, and whilst they only expressed a general notion, they were to neither party sufficiently characteristic. Catholic was too catholic or universal for the men out of the Church, and it would therefore have its meaning as well as its origin only for those within, and hence it appears on the very face of it as antithetical and distinctive, not in regard to those without, but to those within. It was meant to distinguish a great body from lesser bodies, who in those times at least yet all bore the same name Christians, and now adopted a name to distinguish themselves as Catholic Christians, whatever kind of Christians others might be.

To keep the original meaning in view, we must not forget its primitive purport and its direct antithetical bearing. As it is Greek, it can only be understood by its corresponding Latin form, Universal. A Catholic, therefore, meant a *Universal*—not a Universalian nor a Universalist, for these words as derivatives again narrow the import, and would imply a sect. The word Universal or Catholic was in contradistinction to sects, as it meant to take in the whole or universal ground of doctrine. Doctrine was its particular reference. The Church was called Catholic, it is true, also in reference to its universality in the world, and thus strikingly in contradistinction to the particularism and the limited nature of the ancient Jewish system, which was local and temporary. But the distinction refers more to the comprehensiveness and universality of doctrine, which embraced all articles of faith necessary, than to time or to place.

It must be obvious, too, in this view that the word Catholic obtained a technical sense that rendered it peculiarly proper, or more adapted to the intended idea than could be expressed by *Universalis* or any Latinized form. Hence, though we render Catholic by Universal, the latter does not convey the precise idea, and hence the obvious awkwardness of using the one (Universal) for the other. Traced to the adverbial form *καθολου, i. e., in general*, whence we get the adjective *καθολικος, general* or universal, we see at once that it is meant to distinguish the whole from the parts, and yet with such a mild and modified sense that there is, in ecclesiastical language, just the same difference between Catholic and Universal as there is between General and Universal. Catholic is really a more moderate or less stringent term than Universal, and whilst it takes in the whole ground, it does not convey that exclusive idea which would shut out every thing but itself. It is in this view alone that we can account for its frequent use in our tongue as synonymous with "charitable," when we speak of "a catholic spirit" and catholic sentiments. The word in such connections is meant to express an expanded view and feeling, which is nothing else than another name for liberality of feeling. Instead of being narrowed down to the stringency of modern and mediæval vocabulary, as it often is, it was designed to express a generous expansion, both of heart and intellect, of doctrine, and of persons, and place, that should comprehend all that is good and holy; and, like the Muses with doors perpetually open, invite the approach and entrance of all. In this respect it held a position directly antithetical to all sectarianism, by the very principle implied in that *καθολου*, where a church general and a doctrine and principles of the same tenor should not appear as the representative of a part but the whole body. Hence it was that whilst the word could be so universally applied that it could exhibit any one church as catholic, it could also speak of the whole in the same sense as the Catholic Church.

Heresies, divisions, sects, had something to do with the origin and circulation of the word Catholic. The latter would not have come into general use had it not been for the former, nor indeed would it have been necessary. Heresy, αἱρεσις, selection or choice, had reference to a partial faith; Catholic embraced the whole. There was therefore an obvious reason for the adoption of a term which distinguished the entire truth from mutilated parts, and it was this strong distinction that contributed most to its extensive use. The name was thus doubtless coeval with the Apostles' Creed. That was the Catholic Creed, and wherever it was professed there was a Catholic Church. Yet neither in the Creeds of Tertullian, nor Origen, nor even of Cyprian, do we find mention of a Catholic Church as an article of faith. It thus came into existence by the force of circumstances under Providence; it had a gentle and generous origin, that was calculated to win even heresy and sect by its noble carriage amid trials and persecutions down to the days of the Church's temporal triumph. Then it began to assume a new sense with a new importance. It now lost its generous feeling in the possession of earthly dignities, earthly emoluments, and earthly splendour; and the word Catholic could now almost cover heresy itself, and that without the mercy or charity of other days. A Byzantine Court Theology was the Catholicism of the East; an aspiring Pontificate its counterpart in the West; and thus the great idea which had contemplated the removal of all schism and all sect by the noble moderation of its original pretensions, was narrowed down to a sectarian character itself. The beauty and strength of primitive Catholicity have been lost and smothered when paraded most, and we fear it will take ages to bring us back again to that simple faith when men could be Catholics without losing their Christianity, and when they could be Christians without forgetting they were brethren.

C. F. C.

For The Churchman.

THE CATHOLIC CHURCH.

A FRAGMENT.

In the womb of the Virgin the Lord received the natural spirit inspired into Adam at creation; but as we read in the sacred writings, Christ is raised from the dead, the second Adam; quickened by the Holy Ghost, reconstituted in the integrity of his nature, body, soul, and spirit. He hath become the second Adam, the first-born from the dead, the quickening Spirit. Baptism into Christ by the Holy Ghost effects a union between Christ and the Church as complete as that which exists in the living body between the person whose body it is and the several parts composing that body. The Apostle declares, that "the body is Christ;" and elsewhere writing of the Chuch, which is His Body, he asks, "Is Christ divided?" Baptized men, therefore, constitute, in the eye of God, one organized whole, and not merely a congeries of individual men, each separately regenerated by the Spirit of life.

The constitution, therefore, of the Church, as the Body of Christ, is the main idea running through the whole of St. Paul's teachings, everywhere prevalent in all his Epistles. In the letter to the Roman Church, he especially dwells upon it; and in the Epistle to the Galatians, the seed to whom the promise is made is said to be "one, even Christ," into whom we are baptized, and so "are Abraham's seed and heirs, according to the promise." Thus, also, in the Epistle to the Ephesians, the Church is declared to be "the body" of Christ, "the fulness of Him that filleth all in all;" and after declaring the oneness of the body and the Spirit, the Apostle proceeds to say that the gifts bestowed in the outpouring of the Holy Ghost at Pentecost, are Apostles, Prophets, Evangelists, Pastors and Doctors, which are given for the perfecting of the saints in one body, and the growing up of *the body* into Him who is the Head, even Christ. "Until we all should attain to the perfect man, to the measure of the stature of the fulness of Christ," such was the end for which they were given. The gift on the day of Pentecost of some men to be Apostles, some Prophets, some Evangelists, some Pastors and Teachers, is a fact. The restoration of them is a fact. And the work of the Church on earth cannot be done apart from them by the very terms of their ordination. Since The Lord Himself appears in His servants, the reception or rejection of them is the same as the reception or rejection of Christ: the one is attended with a rich blessing, the other with a heavy curse. "He that receiveth you receiveth me: and he that receiveth me, receiveth Him that sent me."

And after the lapse of eighteen centuries, we can see how this blessing was plainly manifested in the Church. God so ordered the Church in the beginning, that through the harmonious operation of this fourfold ministry, the multitude of them that believed were of one heart and one mind: they were filled with joy and the Holy Ghost: they were filled with all the fruits of righteousness which are to the praise and glory of God: they were filled with the spirit of love and power and of a sound mind. All the gifts of the Holy Ghost, wisdom, and knowledge, and faith, and gifts of healing, and miracles, and prophecy, were manifested among them. And the word of the Gospel sounded forth through all regions; and upon them that were baptized the Apostles laid their hands, and they were sealed unto the day of redemption, receiving the first-fruits of the Spirit, the earnest of their inheritance. And their desire was to know Christ, and the power of His resurrection, and the fellowship of His sufferings, if by any means they might attain to the resurrection from the dead. Their citizenship was in the heavens, from whence they longed for the Saviour to come, to take them to Himself, and to raise the departed members of the One Body; and the God of hope filled them with all joy and peace in believing, and caused them to abound in hope by the power of the Holy Ghost.

Such was the condition and such the hope of the Church, as God sent it into the world, fitting it, in His infinite wisdom, for the work whereto it was ordained. His purpose in the Church was to gather unto Himself in her all who would receive the Gospel of His dear Son, and to prepare them for the second advent and Kingdom of the Lord. That purpose, the eternal purpose which He purposed in Christ Jesus our Lord, through the sin of the baptized as one body, has been hindered and delayed. The professing Church, for centuries, hath not looked for the revelation of the heavenly kingdom, nor hath sought to prepare for the Kingdom the remnant which shall be saved, when the judgments of God shall again overtake the world of the ungodly; but the great object, viewed in the most unfavourable light, hath been to establish herself upon the earth; and the hope of Christians hath been directed, not to the coming of the Lord, to deliver a creation groaning under sin and suffering, but to the conversion of all men to the same modified Christianity which they themselves possess. The absence of Apostles, of men immediately sent forth from God as the immediate witnesses to His truth, and as such commissioned to minister the Holy Ghost by the laying on of their hands, is of itself one great cause of failure in all the rest. But God hath begun again to work in these the latter days of His Church. Oh! that the Church would not resist Him.

A Catholic Presbyter.

For The Churchman.

PRIVATE PONDERINGS OF AN AGED PRESBYTER.

NO. IV.—THE TESTATION OF HUMAN PIETY IN PARADISE.

The testation of the piety of mankind in Paradise, by means of a divine prohibition laid upon the "tree of the knowledge of good and evil," like all other primitive institutions of the Deity, was the most simple, and yet the most effectual. The prohibition which was laid upon that single tree would be an effectual testation of the piety of mankind. It was, indeed, a single privation; and yet a devout and constant regard to that single prohibition, would have rendered the piety of mankind both paramount and invincible; and it would have operated as a divine phylactery, because no act of impiety could have been committed while they continued to abstain from the forbidden tree.

We are not, however, to confound the interdiction on the tree of the knowledge of good and evil, with the law of moral or social obligation: because we are not to confound our duty to God with our duty to mankind. The human conscience, and our intuitive conviction of social obligation, are our moral law; and in the primitive condition of mankind, the human conscience must have been correct in all its notices, and powerful in its moral action; and the native intuitions of mankind must have been divinely effective. All the moral and religious faculties of mankind must have been in the state of original rectitude;—the human understanding was not then darkened and perverted by human guilt; and, above all, the human faculties must then have been always accessible to the native inspiration of the Deity within the human soul.

The prohibition on the tree of knowledge was not a moral prohibition which related to the duties of social obligation; but, as we have said before, it was a religious prohibition, and it related solely to the duty which mankind owed to the Deity, and to the Deity alone. Every conviction of religious obligation must devoutly recognize the secret operations of the agency of God upon the thoughts and feelings of the human heart; and it must require a continual and a devout subjection to the divine authority and to the divine control. But, in the original condition of mankind, a religious submission to the divine authority was embodied in one single prohibition, and in the duty of abstaining from the fruit of the forbidden tree, while every other tree of the garden was left to the free and unrestrained enjoyment of mankind. It is said that the tree was good for food, and pleasant to the sight, and a tree to be desired to make one wise: but while the hearts of mankind were right with God, and faithful to their solemn trust, the favour of the Deity must have been infinitely more precious to them than the gratification of their palate in the eating of the fruit of that tree. They would say like David, "Whom have I in heaven but Thee? and there is none upon earth whom I desire besides Thee."

The duty of abstaining from the fruit of the forbidden tree was the same, in substance, as the duty which we ourselves owe to God; because it required mankind to submit their appetites and passions to the divine restraint, although that duty was then compressed within the smallest compass. The forbidden tree would always remind them of their probationary state, and it would always remind them of the duty of keeping their own appetites and passions in subjection to the divine authority, and it would always remind them of their duty to God. How simple, therefore, was the original test of human piety, and yet how divinely effectual! And, at the same time, how liberal was the conduct of God towards mankind! The trial of their religious integrity was rendered as easy as might be compatible with the probationary condition of human existence. To have left mankind without any religious restraint, would have been to have left them to a certain and inevitable ruin. In all the divine arrangements in relation to mankind, it is clear that God has had a constant and supreme regard to human happiness, and in all His conduct towards mankind, has clearly showed that He has sincerely sought their happiness and their salvation. He hath certainly done all things well; for truly He worketh all things according to the counsel of His own will.

It has been impiously and sophistically argued that the eating of the forbidden fruit was but a small offence to incur so great a penalty. But such persons do not seem to be aware that their pretended argument defeats their own purpose: for if the prohibition was but a small privation, it must needs imply that the abstaining from the fruit of the forbidden tree was but a small requirement. All our readers will know in their own consciences, that it has often appeared to them how easy it would be to break the law of God, and to incur the penalty of the divine displeasure. A single act, a word, a look, would render them guilty, and incur the wrath of God. But, then, how easy it must be to avoid those evils, and to secure the approbation of God and the testimony of their own conscience? Would our infidels have had the Deity to have rendered all religious obedience difficult to perform, and have made it almost impossible to have abstained from evil? That all religious obligation has been rendered reasonable, and all religious duties easy to perform, cannot be inconsistent with the wisdom and the goodness of Almighty God. But, then, how inconsistent are ungodly men. We need not wonder that the best of mankind should find it so difficult a thing to please their fellow-men against their will, when wicked men will always be displeased with the conduct of Almighty God, and when, after all His divine wisdom, and after all His divine goodness to them, they always affect to find something in the conduct of Almighty God on which to ground their impiety and unbelief.

That the probationary condition of mankind in their primeval state was to have been succeeded by a state of happy and unending retribution was rendered evident, both by the typical intention of the tree of life, and by the institution of the weekly Sabbath, which, as David and the Apostle Paul have showed to us, was from the beginning of the world a type and pledge of an eternal rest. Neither was it the intention of the Deity that mankind should have been content to remain in the Garden of Eden forever. They were taught by every religious obligation to aspire after a superior condition of existence, of which every weekly Sabbath was a divine emblem and an infallible pledge. In truth, all religious obligation must of consequence imply a state of religious probation, and a subsequent state of retribution: for if that were not the case, all religious obligation would be nothing better than a religious delusion. Will the Atheists inform us *how* they would separate all religious obligation from a state of religious trial in the present world, and a state of retribution in the world to come? They are very well aware that to support their own impious presumption, they must get entirely rid of all religious obligation: and that if they could but rid themselves of every sense of religious obligation, they would not then have any real cause to fear the divine retributions of the world to come.

And we may clearly perceive that in the primitive condition of mankind, the fearful alternative of everlasting life and everlasting death was always set before them. And they would, of consequence, be well aware of what was really implied in everlasting life and everlasting death. They would be well aware that death must put a final period to the existence of inferior beings. The tree of life was indigenous in the Garden of Eden, and it healed all their external injuries, and it would serve to quicken their desires after the blessing of an everlasting life: while the prohibited tree in the midst of the garden would always remind them of their real danger and of their probationary condition; and the terrible denunciation of the Deity would be forever sounding in their ears,—"In the day that thou eatest thereof thou shalt surely die."

We will here ask our readers, whether mankind, in their peculiar condition, could have been better fortified against temptation? or whether they could have been more fully apprized of their real condition? Could they have been more duly warned of their danger? or could they have been more divinely assured of all the fatal consequences of human disobedience? Our first parents had not only that divine prohibition addressed to their understanding and laid upon their consciences, but they had the prohibited tree presented to their sight. The tree itself, if rightly understood, could not have contained any rational inducement to eat of it, or to disobey the commandment of God; but rather, on the contrary, it must have presented the most solemn and powerful inducements to abstain from the fruit of the forbidden tree. Our own depraved desires can easily find occasion for all criminal indulgences; yea, even from the dangers with which we are surrounded, and from those timely warnings which are ever sounding in our ears, wicked men can find an inducement to sin against God, even in the mere gratification of doing evil, and in all acts of rebellion against the Supreme Being. And therefore, to every person who is in such a depraved condition of mind, all rational inducement to well-doing must be urged in vain. But on the other hand, if we only consider the real condition in which mankind were placed while in the garden of Eden, we shall perceive at a single glance, that they could not have been placed under circumstances that were more favourable for the maintenance of their original condition, and the ultimate attainment of eternal life. On the one hand, they had only the momentary gratification of their own criminal desires; while on the other hand, they had the ultimate attainment of eternal life: on the one hand, they had the duty of self-denial in relation to one single animal indulgence; while on the other hand, they had to incur the fearful penalty of eternal death: on the one hand, the gratification of a wish in opposition of every sense of obligation and of duty; and on the other hand, the forfeiture of the kingdom of heaven: on the one hand, the gratification of an idle curiosity; and on the other, the endurance of an everlasting curse: and lastly, on the one hand, the lightness and worthlessness of one single indulgence; and on the other hand, the everlasting forfeiture of all that the human soul could desire to enjoy, and all that the Deity would be able to bestow.

But the prohibition which was laid on the forbidden tree would clearly show, that the Almighty Himself was well aware of the deceitfulness of the human appetites and passions in the hour of temptation; and which are indeed the most fruitful source of all criminal indulgence in mankind. That is, in truth, the danger to which we must be always exposed during our probation upon earth, because all such temptations are inseparable from our present alimental life. Even in the terrestrial paradise, mankind had need to keep all their appetites and passions under the control of their reason; or rather, we would say, under the control of their religious feelings, and the constant fear of God; for all such things are of necessity implied in human probation, and in all religious obligation. The law of the flesh and the law of the mind have been at open hostility to each other from the foundation of the world; although the moral condition of mankind in the beginning of the world must have been widely different from the moral condition of mankind since the event of the fall. But still we may perceive, that the religious probation of mankind, even in their primitive condition, could not have made their religion a sinecure, nor their salvation unconditional and infallible. If ever any human beings could have been justified in the exercise of an unconditional dependence on the favour of God, and in an unconditional expectation of eternal life, it must have been the parents of mankind in their primeval state. But the Scripture history of the fall of our first parents must contain the most decisive proof, that he who trusteth in his own heart is a fool.

We are very liable to form the most erroneous conceptions of the real condition of mankind before the fall, and more especially of their temptations and responsibilities, as well as their exemption from all personal and social duties. Whereas all such notions as would presume that they were exempted from all personal responsibilities, would be entirely inconsistent with an alimental and organic life, and most of all, with a probationary state of existence; because a state of probation must needs imply both labour and care, both temptation and responsibility. We have no doubt but the discipline of probation in a state of innocence, must have been of a different kind from the discipline of human probation in our present fallen condition. But even the probation of innocent beings must require discipline, and restraint, and self-denial, and temptation to evil; and which has been rendered evident upon the face of sacred history. We have only a brief history of mankind in their primeval state, and while there was not any human being in existence besides Adam and his wife. What might have been the actual condition of mankind, when multiplied into families and into nations, in a state of innocence, we have no means of ascertaining; and every conjecture on that subject would be idle and delusive, and could not be profitable to mankind.

In all probability, but a short time elapsed after the creation of Eve before the sad catastrophe of the fall of our first parents. Probably not a whole year, and possibly not an entire month; since they had no children born in paradise, and since we read of no conception on the part of Eve. To use the impassioned language of Scripture, it was *before* or *at* the foundation of the world. Mankind had scarcely taken possession of their primitive abode, when they sinned against God, and were expelled from the garden of Eden. God had blessed them at their creation, and had said unto them, Be fruitful and multiply and replenish the earth. But, as we have said before, not a single child was born to them in paradise. We do not read of any human habitation: we do not read of any harvest: we do not read of the succession of the seasons: we do not read of any cooking of victuals, nor of any household utensils, nor of the performance of any household duty. We are only favoured with a single glimpse of the terrestrial paradise, before we read of the temptation of Eve, the fall of our first parents, and their expulsion from their primitive abode.

J.

(*To be continued.*)

BRIEF SKETCHES OF EUROPEAN AND EASTERN CHURCHES.

To the Editor of the Churchman:

Dear Sir:—I know that I speak the language of many hearts when I say that the American Church owes a debt of gratitude to the respected Rector of St. Luke's, New York, for these brief but interesting reminiscences of his late visit to the East. The author is evidently of more than ordinary carefulness of observation, and having travelled through the East on an extended tour, and with a heart full of sympathy for those who through ignorance and superstition, and many ages of persecution, still retain the Christian faith and worship, he now returns to urge upon us the work in behalf of our brethren in the East, which he shows so plainly that only our own Church can perform. Indeed, I must own that for one I could not read his heart-stirring account of the touching entreaties for Christian help of the authorities of some of the Eastern Churches, without involuntarily coveting the honour of one found worthy of such a mission. It is evident that the present war in the East, and the English influence there before the war, have opened the way by breaking down the barriers the Turks had erected. The English Church is fettered by the State, and can do little or nothing. The French is pledged to the Pope, whose influence at the East is earnestly and justly opposed by the Prelates of the Church there. Both these nations are committed by the present war to an antagonism against a part of the Eastern Church. It would seem, then, that the Church of no country but our own can enter there, and do the work now so imperatively demanded of urging on reform, and, by God's help, of elevating the down-trodden and degraded Christians of the East. Will not the Church be criminally guilty if she allow such golden opportunities to pass by neglected? The proposal which the Rector of St. Luke's mentions, to place seminaries for the students preparing to be Clergy under the charge of a duly authenticated delegation from our own Church, seems to be such an opening for us that it would be a sin against God and man to let it pass. I can *conceive* of a Christian man's feeling a doubt whether the way for the Gospel is yet open in China, where a Bishop and Clergy are faithfully labouring; but here is a call from the heads of Christian Churches to enter into their domains, and kindle them up, with God's help, to be burning lights in the dark places where they dwell. While our merchants will grasp eagerly at opportunities to enrich themselves by the trade that opens for them in these Eastern climes, can we, *dare* we leave them without the Christian guidance and help for which they ask even with tears? I, for one, must beg the Rector of St. Luke's not to rest from his good work in their behalf, until he has at least laid the responsibility of rejecting their call, if it is to be rejected, upon the heads of our Church, and the Church itself in its corporate capacity, which alone is competent to give the commission required.

J. J. E.

St. Bartholomew's Day, 1855.

THE RECENT PERVERSION IN WESTERN NEW YORK.

To the Editor of the Churchman:

Dear Sir:—As you have published the Sentence of Deposition passed upon me by Bishop Delancey, I venture, as a long standing subscriber and frequent contributor to the *Churchman*, to ask that you will publish the prefatory note to my letter to him which I send herewith. A lawyer to whom I showed it spoke of the Bishop's proceedings as a *monstrosity*. My own character is somewhat affected by it, and besides, what is more important, I think that principles are involved in the matter of the greatest moment to all members of the Episcopal Church. The question is just this, whether a Bishop may proceed summarily against a party who has a defence to make? Whether a plea in arrest of judgment shall be taken as a confession and used for his condemnation?

A case has occurred in another diocese in reference to the same general subject, which I think demands attention. The Assistant Bishop of Connecticut not long ago refused Confirmation to the son of a gentleman who has the same faith with myself, after he had been examined and approved by the Rector of the parish, on the simple ground, as the Rector states, that his *father was in schism*. Thus was a child, that had been baptized in the Episcopal Church, who was *sufficiently instructed*, a regular attendant with his parents—persons of exemplary piety—on the worship of the Church, refused the privilege which he earnestly desired of the children's bread, simply because the Bishop disapproved of his father's religious views. Will the Church sanction such a proceeding? Is she thus to narrow herself down to the limits of a sect?

You speak of the believers in a restored Apostleship as the "heretical sect of the Irvingites." May I ask you what reason you have for calling them Irvingites, since it is not true that they are in any sense the followers of Edward Irving. It would be quite as consistent with truth to call the High Church party Puseyites, or Hobartites. Why, if you will call them a Sect, do you style them heretical? Heresy consists in the denial of some article of the Faith, or the assertion of some doctrine at variance with the Catholic Faith. This has never been alleged of those whom you thus designate. Permit me to say, that if you will call them a Sect you should find some name which is consistent with fact and truth. They refuse any name but that which they hold—not exclusively, but in common with all their brethren—the Catholic Apostolic Church.

John S. Davenport.

New York, August 24, 1855.

PREFATORY NOTE.

The following letter was sent to Bishop Delancey on the 22d June. I heard nothing from him in regard to it until the 10th August, when I received the following Sentence of Deposition, *on a printed slip of the Gospel Messenger, in a blank envelope*, post marked Geneva, and directed in the Bishop's hand:—

[The Deposition appeared in the *Churchman* of last week.]

As I have protested against the Bishop's acting under the Canon, so do I *protest* against this sentence as unwarranted by the Canon. It is certainly a most unheard of course of proceeding. A *constructive charge* is alleged against me. I deny the charge, state the facts as they are, and claim that the case should be fairly tried upon its merits. The Bishop, without questioning my facts, perverts my statement into an admission of the charges, of which it is an express denial, and proceeds as if I had admitted everything he charges me with. This is a process of discipline not to be paralleled except in the most evil times of the Church. The Canon could not have been intended to warrant such proceedings, for they are not only inconsistent with justice in my particular case, but their principle would bring utter confusion into the relations of the Protestant Episcopal Church with the Church Catholic.

In professing to give a statement of what I have confessed and avowed, the Bishop says that I have "confessed to him in a personal interview that I had received confirmation of orders from the Apostle of a religious body (usually called the Irvingites.)" This is not the case. I not only have confessed no such thing, but I have uniformly stated and maintained that the Apostles were given to the whole Church, and were not the Apostles of any party or sect in Christendom. It is doing me a great wrong to put expressions upon me which I have never used, and have universally disclaimed, and thus to evade the very point of my defence.

He says again, "he nevertheless admits and avows as follows, viz., that there is a religious body called 'The Church under Apostles' (so called), and that he is in connection with the same, and is in communion with the Apostles (so called) as a fourth order in the Church." Whoever reads my letter will find no such admission or avowal in it. I have not "avowed that there is a religious body called 'The Church under Apostles.'" This is the Bishop's own gloss upon my words, which quite perverts them. I recognize only "*One, Holy, Catholic, Apostolic Church.*" If I have spoken of the congregations of those who believe in the restored Apostleship as "Churches under Apostles," it has not been to designate them as a body distinct from the Catholic Church, though in some sense they are to be regarded as distinct from the Protestant Episcopal Church, even as that is distinct from other parts of the Catholic Church.

Neither have I spoken of the Apostles as "a fourth order in the Church." This is the Bishop's own conception, and it is not warranted by anything I have ever written or avowed.

I have ever believed and confessed that the Apostles are a branch of the Episcopate—the first of the three orders of Ministry given by the Lord for the rule and guidance of His Church, viz., Bishops, Priests, and Deacons—and I believe in no sense that they are a fourth order of Ministry.

The great and important question remains, Whether the acts on my part, as explained and admitted by me, do import that I abandoned the communion of the Protestant Episcopal Church, and joined that of a Church not in communion with it? This is the act to which the Canon applies, and on the allegation of which the Bishop's sentence is founded. This act I deny that I have committed.

But the Bishop has adjudicated no such question as this. He passes by the consideration of all principles involved, and rests his judgment upon alleged admissions of mine, which I have not made, but which he puts into my mouth, at variance not only with the spirit and intent, but with the very letter of my statements.

I thus find myself, for no reason at all, or rather for a reason altogether unreal and pretended, subjected to the extreme penalty of deposition from the Ministry. My conviction is, that the Canon does not warrant the Bishop's act. The Canon could not have been intended for the case of one who had a *bona fide* defence to submit for trial. It could not have been meant to put it into the power of any Bishop to destroy the standing of any of his Presbyters upon assertions denied and protested against, and upon grounds not declared by any law or principle of the Church; and this by a proceeding of a secret and arbitrary character, and void of all the forms and safeguards of a regular trial. Against the sentence pronounced upon me in such circumstances I humbly make my Protest, believing it to be void, not only in its substance, but under the letter of the Canon on which it professes to be founded.

And yet the sentence in form seems to be final and irreversible for the Protestant Episcopal Church. Its laws allow of no appeal for redress. Nothing, therefore, remains for me to do in regard to my rights and standing as a Presbyter of this Church, but to transmit a copy of this Paper to the Presiding Bishop of the House of Bishops, with my solemn Protest, leaving it to the General Convention, by their extraordinary powers, to redress the injustice which I have sustained, and to bring the administration of their laws into harmony with their professed relations to the Catholic Church.

J. S. D.

New York, August 14th, 1855.

The Co-operative Principle.

ARTICLE II.

The very term Socialism—a word in its origin simple and inoffensive, and expressive of a positive want in human nature—has fallen, and deservedly, into disrepute. It is linked indissolubly by association to extremes of thought and action, to any number of ideal systems in which the one principle of co-operation—always in itself pleasing to the mind, offering, as it does, a more ready satisfaction to our need—is permitted to override principles still higher, and which, when swerved from, offer no obstacle to that declension into selfish aims and narrow purposes that sooner or later overtakes all schemes not begun and carried on in agreement with the provisions of the divine law. These systems as propounded, viewed separately from all religious considerations, and without taking into account the inherent depravity of man, have appeared without spot or blemish to their enthusiastic disciples, seeking perfection in a world where perfection is not attainable, and in a mode not divinely appointed. Assuredly in every case, certain indubitable truths have been laid hold of, but without perception of their due relations and knowledge of their true value; nor have any of these socialistic systems, so far as we have had occasion to observe them, been adapted, even professedly, to the present organization of society. They could not come to the crowded abodes of cities, or even abide with scattered rural populations. They but assumed to be models of a new state—we had almost said, of a new existence. They demanded isolation, a well-defined area which should shut out all disturbing influences, and their followers have not unfrequently had to betake themselves to waste howling wildernesses. The history of their decadence has commonly to be told in the same breath as that of their development; they are the brilliant bubbles that for a moment engage enthusiastic and earnest but ill-instructed seekers after happiness in material good, and serve, in their uncomprehended failure of accomplishing what, in the abstract, seemed so sure, to banish the animating principle of hope. In finding the socialistic combinations of which we have spoken utterly fail of fulfilling pretensions even of the most moderate character, men lose reliance on their own selves, and are apt to sink into that apathy which is the bane if not almost the entire destruction of individuality. And yet the principle of co-operation in itself is good. It is not only good; it is a necessity. It is far superior to combination, which supposes merely a selfish league or effort, for a prescribed and limited aim; whereas this supposes a hearty good will and an object lying beyond self, though love of self is neither supposed nor intended to be sacrificed. The latter we hold to be highly susceptible of Christian application. This is demonstrable from the proposition that none will dispute, that the present tendency of industrial relations is entirely inconsistent with the moral principles set forth by the Church. Whilst we believe that "from the spiritual nature of her chief functions, she naturally requires some appearance in the world itself of a germ that she may foster,"* it yet behoves her to give her aid, by an enforcement of the true principles governing the relations of life, to that chiefest of remedial means, the deliverance from temptation. The application of the co-operative principle, as understood in the sense of rendering available to the labourer the utmost possible amount of good from the labour that he doeth under the sun, consistent with the just claims of capital, and to the consumer a proportionate benefit for his outlay, may be made to proceed on the strictest principle of true political economy without lapsing into socialism, communism, or the degrading principle of combination for the purpose of suppressing and crushing even the fairest competition. And who shall say that when the sordid principle of trade combination—understood in the European sense, and not, as here, where all may, so far as means go, enter unrestrictedly on any branch of business—is found to flourish, and to co-exist with peace, order and security, that the introduction of a higher principle, excluding selfish aggrandizement at the expense of others and not bestowing a proportionate benefit, and comprehending in its beneficent action both capital, labour, and distribution, the higher principle of co-operation, religiously developed, shall prove detrimental? Mr. Marriott, in his vindication of the co-operative principle as not opposed to a true political economy, makes the following apposite remarks relative to the intercommunion of labour, capital, and consumption:—

> It is easy to criticise each instance of the co-operative system, and to point out where it will fail of a complete result. And doubtless there will be many futile experiments; some, perhaps, disastrous. Yet there is moral value and strength in the principle, and there is the authority of the first love of the Christian Church for its consistency with every divine law of duty, though not for its obligation, or even for its practicability at any given period and in any given place. Those who think that they utterly reject the principle, act upon it freely and effectually in the formation of all sorts of joint stock companies, partnerships, voluntary societies, clubs, mutual benefit or insurance societies, colleges, institutes, and combinations that defy the Dictionary.
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> Political Economy shows, that wages, profits, and the like, tend, through competition, to a minimum. And the only thing that can keep this minimum above a miserably low figure in a full country, is the education of the masses to such a point, as shall make them more desirous of a certain amount of comfort and respectability, than of the immediate indulgences which prevent their attaining it.
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> Better education would also facilitate the mutual good understanding of masters and workmen, by making the latter better able to comprehend the position of the former, and to appreciate the risks and anxieties which are no small counterpoise to their sometimes extravagant but uncertain gains. So much, indeed, may be hoped from this, that it is possible to conceive of the entire self-correction of our social state. But the force of the mania of speculation, and its tendency to disturb the best supposable state of things, really forbids that hope, and drives us rather to look to some positive organization for a power which may overbear the utmost competitive efforts of individual or combined capital and credit, and may hold a steady control over the process of distribution.
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> Meanwhile, neither our own country, nor any other in the world, is full; yet we shall do much more wisely to encourage the emigration of those who do not readily find fitting employment at home, than to set all to work in our own country at a disadvantage, by a new distribution of land. It is true, that more people might here force a pittance from the unwilling soil, though a pittance it would be. It is true, that much might be done by clearing waste lands. But it is equally true, that the peasantry, who have in some instances been removed from places where they contrived barely to exist, would find a far larger portion of the comforts of life in another hemisphere, than they could have enjoyed by the most liberal arrangements of tenure in their native land. If their removal is made a charge against their landlords, let it be on the score of local attachment and patriotic sentiment, and not on that of material comfort. When all the world is so full that we begin to want elbow-room, and raise our fields upon arches in order to place dwellings under them, we will terrace the sides of Ben Nevis, and repeat on the cliffs and mountains the "Gun Gardens" of Beachy Head, or the hanging vineyards of the Rhine. Till then, we shall do better to use first the fertile plains, where we find them open, and to pass round the teritory of Brother Esau, if he grudges us even his highway and a purchased draught at his wells.
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> There is enough in the present aspect of the co-operative system to encourage those who are anxious for social improvement to look mainly in that direction for success, and to endeavour, as much as possible, to engage capital as well as labour on its side. A *law*, or even a general arrangement, under present circumstances, for the sharing of profits by workmen, is a mere chimera;

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* Rev. C. Marriott, B.D.

but a voluntary combination, which shall give them a certainty of some proportionate and fair remuneration, is a problem, however difficult, yet not by the very conditions of the case impossible. It is one which will be worked out in co-operative agencies, where the capital comes mainly from a few, and the work from others; and a solution may be thus obtained, which is applicable to the case of a master's arrangements with workmen in a factory which is wholly his own property. One of the main difficulties at present lies in a jealousy which makes reductions impracticable when they are necessary, and renders advances dangerous when they are reasonable. But the idea of sharing profits implies that of sharing losses, and workmen must earn their right to profits by submitting to labour at lower rates than the full wages when this is necessary.

An entire regulation of the market, preventing either glut or exhaustion, is a mighty problem, from which we must as yet retire, yet it is only the "problem of the Three Bodies,"—Capital, Labour, and Demand. The action of the well-informed public through the last of these may one day prove of the utmost importance in the history of our social institutions. Even a little foresight in giving orders, sufficient to avoid unduly hurrying workpeople, is now a great social benefit, but much more may be done by a more general system. It is by this means that a moral force can be brought to bear upon the powers of supply, in aid of any moral development of them from within. And although there may be follies and delusions which may captivate earnest minds, and turn aside many a sovereign from its most advantageous course, yet it is thus that the really successful schemes, which introduce effectual social reforms, will be nourished and fostered in their origin, and advanced to such strength as will enable them to make their own way to general adoption. The work is worth the waste, if the principle has any life and reality in it. And whether it has or not, a very few years will decide; though it may take many to accomplish what man's avarice and wilfulness must ever strongly resist, and what requires new and unknown arrangements to reconcile it even with the encouragement of enterprise and the maintenance of liberty.

Any well-regulated system will acknowledge property, and will also acknowledge the value of God's gifts in the way of mental endowment to each individual. They are as much his own as his hands, and as really, sometimes as calculably, productive. The great danger to the co-operative *principle* lies in the probability of those which are most successful becoming by degrees mere joint stock companies, the profits of which are monopolised by the first associates as proprietors, while the general interests of labour are neglected as soon as these individuals rise a little above the level of the labouring class. Should this be universally the case, the period of any general improvement in social relations by means of co-operation will be indefinitely deferred, unless other associations of a more comprehensive character can be formed, and a higher moral influence introduced.

FOR THE YOUNG.

A PIECE OF LEGAL ADVICE.

The ancient town of Rennes, in France, is a famous place for law. To visit Rennes without getting advice, of some sort, seems absurd to the country people round about. It happened, one day, that a farmer named Bernard, having come to this town on business, bethought himself that as he had a few hours to spare, it would be well to get the advice of a good lawyer. He had often heard of Lawyer Foy, who was in such high repute that people believed a lawsuit gained when he undertook their cause. The countryman went to his office, and, after waiting some time, was admitted to an interview. He told the lawyer that, having heard much about him, and happening to be in town, he thought he would call and consult him.

"You wish to bring an action, perhaps," said the lawyer.

"O, no!" replied the farmer; "I am at peace with all the world."

"Then it is a settlement of property that you want?"

"Excuse me, Mr. Lawyer; my family and I have never made a division, seeing that we draw from the same well, as the saying is."

"Is it, then, to get me to negotiate a purchase or sale, that you have come?"

"O, no! I am neither rich enough to purchase, nor poor enough to sell."

"Will you tell me, then, what you *do* want of me?" said the lawyer in a tone of surprise.

"Why, I have already told you, Mr. Lawyer," replied Bernard. "I want your advice. I mean to pay for it, of course."

The lawyer smiled, and, taking pen and paper, asked the countryman his name.

"Peter Bernard," replied the latter, quite happy that he was at length understood.

"Your age?"

"Thirty years, or very near it."

"Your vocation?"

"What's that?"

"What do you do for a living?"

"O! that's what vocation means, is it? I am a farmer."

The lawyer wrote two lines, folded the paper, and handed it to his strange client.

"Is it finished already?" said the farmer. "Well and good! What is the price of that advice, Mr. Lawyer?"

"Three francs."

Bernard paid the money and took his leave, delighted that he had made use of his opportunity to get a bit of advice from the great lawyer. When the farmer reached home it was four o'clock; the journey had fatigued him, and he determined to rest the remainder of the day. Meanwhile the hay had been two days cut, and was completely made. One of the workingmen came to ask if it should be drawn in.

"What, this evening?" exclaimed the farmer's wife, who had come to meet her husband. "It would be a pity to begin the work so late, since it can be done as well to-morrow."

Bernard was uncertain which way to decide. Suddenly he recollected that he had the lawyer's advice in his pocket.

"Wait a minute," he exclaimed; "I have an advice, and a famous one, too—that I paid three francs for; it ought to tell us what to do. Here, wife, see what it says; you can read written hand better than I." The woman took the paper, and read this line:

"NEVER PUT OFF TILL TO-MORROW WHAT YOU CAN DO TO-DAY."

"That's it!" exclaimed Bernard, as if a ray of light had cleared up all his doubts. "Come, be quick! Get the carts, and away! Come, boys, come, girls,—all to the hay-field! It shall not be said that I have bought a three-franc opinion to make no use of it. I will follow the lawyer's advice."

Bernard himself set the example by taking the lead in the work, and not returning till all the hay was brought in. The event seemed to prove the wisdom of his conduct, and the foresight of the lawyer. The weather changed during the night; an unexpected storm burst over the valley; and the next morning it was found that the river had overflowed, and carried away all the hay that had been left in the fields. The crops of the neighbouring farmers were completely destroyed; Bernard alone had not suffered. The success of this first experiment gave him such faith in the advice of the lawyer, that, from that day forth, he adopted it as the rule of his conduct, and became consequently one of the most prosperous farmers in the country. I hope that you, my readers, will take a hint from his success, and "never put off till to-morrow what you can do to-day."—*From the French.*

HEBDOMADARY.

SATURDAY, September 1.—*St. Giles, Ab. Con.*—St. Giles, or Egithius, was an Athenian, who forsook his country from an unwonted cause,—namely, to escape the admiration and veneration in which he was held by those who knew him well. He established himself in a lonely forest in France, where subsequently he founded a monastery, and rejecting the entreaties of the King of France, lived and died in obscurity late in the sixth century; another of the countless lessons to be gathered amongst the Saints, not to seek the praise and glory of men, but that which cometh of God only.

SUNDAY, September 2.—*Thirteenth Sunday after Trinity.*—All power to "do that which is well-pleasing in the sight of God," cometh of God only. We therefore ask His help to this end, in the Collect to-day. If we be "faithful unto death," God "will give us a crown of life." Let us, therefore, "give diligence, to the full assurance of hope unto the end," that we may "inherit the promise."

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LORD BYRON, in speaking of his life, said:—"I once attempted to enumerate the happy days I had lived, which might, according to the common use of language, be called happy; I could not make them count more than eleven, and I believe I have a very distinct remembrance of every one. I often ask myself whether between the present time and the day of my death, I shall be able to make up the round dozen."

For The Churchman.

Through all the silent rooms, from far away,
The light comes softly, seeking for my love:
Through all the silent rooms, day after day,
And goes up, sorrowing, to its home above.

With sad, dumb look, with speechless questioning,
It steps so gently through the open doors,
Where, all day long, the maple-shadows swing,
Alike as speechless, o'er the vacant floors.

I wonder much that through the whole round year,
Patient, and sad, but hopeful as before,
It still comes seeking that which is not here,
The dear bright face which we shall see no more.

I wonder much the sunlight doth not know,
Or may not guess,—the mute and wondering light,—
That she hath gone, now, where the lilies blow
By living waters, far beyond the Night.

O sunlight, go up higher! In the blue,
With harp, and crown, and white robes—close by HIM,
Thy MASTER—thou wilt find a new
And glad young Angel, with the Cherubim.

Her sweet face, still the same we loved, but bright
With glories which we saw not; and her brow,
Crowned with the light that JESUS gives—a light
Burning, and radiant, and immortal now!

Come here no more, dear sunlight; for thy face
Is pale, and cold, and wan with thy deep woe:
I cannot gladden thee—nor leave the place
Where she, my joy, hath died. Dear sunlight, go!

Come here no more, thou mourner pale and cold;
Or, give my heart again the song of praise:
Put on the brightness which thou hadst of old;
Bring back the morning of my early days;—

Or come no more! but send Night o'er the hill,
To henceforth stay with me until the Dawn:
So I will dream that she is with me still;
And when GOD calls me, wake where she hath gone!

Up Country, 1855. L. W. M.

* * *

Reception of the Will of God as of God.

Very frequently in the world a certain character for religion is attributed to a man, without any great effort on his part. Such a character, for the ordinary purposes of life, bears a very fair aspect, and carries its possessor through most of its duties with respectability. Let us suppose a man of the most perfect and polished education, living in the world as you see many living, without any apparent sin. He is very just in his dealings, very charitable to the poor, a good husband, a good father, a good landlord; he attends Divine Service once a-week, and some times he attends Holy Communion. This is the ordinary man of the world in the upper and middle ranks of life, and such an one, as far as external observation goes, is pronounced "a good man." But before we can pronounce whether he be so or not, we must ascertain the moving spring which has guided him to all that he is. Has it been from a desire to please God? or is it only because such good actions as he performs fall in with his natural temper? Has he resisted any temptation to be otherwise than he is? Has he conquered any bad desires, subdued any bodily lusts, mortified any carnal vices within him, so as to present before God something done in His name? or is his goodness and freedom from extraordinary sin the mere result of a quiescent and passionless temper, the fruit of a gentle and equable life, not opposed by difficulties? has he become what he is without any reference to God, but solely in reference to himself? Or, again, supposing that we find a man exercising many Christian virtues, who really has taken great trouble and bestowed much pains in becoming what he is, but upon examining his character, we find that he has done so because of the world, and not because of God. Suppose we detect, that in all those vices which the world holds as vices he is abstinent, while in all those vices which the world does not hold as vices, but which God *does*, he is indulgent; for instance, he does not steal or lie, because to commit those sins would be unbecoming the character of a gentleman; but he scruples not to fight a duel, or to commit adultery, because the world takes no notice of such sins. Or, in the same manner, suppose we find that in all those duties in which the world and God agree, he is proficient, as in industry in business, honesty in trade, justice in his dealings, and the like; but in those duties in which God goes further than the world, he falls short, as in constant attendance on divine worship, private prayer, frequent communion, and the like; might we not fairly argue, from beholding those points only achieved which the *world* commands, that though he is in appearance obedient to God, yet he is not really obedient. We might. He has not received God's will *as of God;* he has taken a lower degree of authority than God, namely, *man;* he has not striven to bring himself up to the standard of God's will, as God Himself has given it, but as man has interpreted it: and the very fact of the tenor of his life being just up to the standard of man's measure, and never beyond it, distinctly shows what authority it is that he has been studying. Now such a man, however highly he has been spoken of as "a good man," or "a virtuous man," or "a man of good character," or "a highly respectable man," which are the world's phrases for this sort of person, still nevertheless is totally deficient in the spirit which I am wishing to describe as the spirit of Christian obedience. You will observe two standards of authority have been assumed—one himself, the other the world. In himself, as long as his own temper was not thwarted, or his own ways put out; as long as his obedience cost nothing, as long as it demanded no sacrifice and inflicted no loss; then he was obedient—as long as the world stood by and the opinion of men surrounded him, he dared not go wrong for fear of *them;* but immediately that something was asked of him which put him to an inconvenience, something which was beyond his way of thinking, something which was to vex him, or bring him into ridicule or danger, then you saw him flinch and become uneasy. Outward *show*, great *display* would suit such a man, therefore public almsgiving would be his; but the secret giving of the right hand, without the left hand knowing it, would not merit his attention. Instant and visible fruits of all he did would be expected by him; therefore to labour secretly and for years without a recompense or return, save in the world hereafter, would be held but cheaply by him. Nothing is religion with him, but the *world's* religion; nothing is the Bible with him, but that portion of it which the *world* approves.

I remember the case of a servant of the head of a great establishment, who was commanded by his master to deliver a message which was of very great importance. Now the delivery of the message involved a certain degree of notoriety and publicity, and so the servant delivered it very faithfully, and seemed to get praise for it. But it happened that the master had accompanied the message with a very solemn condition, which was more private and secret,—namely, that the servant should, in the course of the delivery of the message, neither eat bread nor drink water, but return as he went. The servant was tempted, on many public occasions, to violate this command, but he remained firm, for it seemed that on all these occasions he was publicly seen and watched. One day, however, a fellow-servant—one that lived in the world in a loose and careless manner—came and argued with him in private on the subject of his not eating and drinking; and he said: "Why, I am a servant of the same master you are. I feel sure our master could not *mean* such a command as that which you assert. This is not the way to live. Let us eat and drink." And his fellow-servant persuaded him. Although he had been obedient in several points where the world saw him, and he was performing a public duty, yet in secret he fell away. Was he then obedient? No. On what ground? On the ground that he had not received the will of his master *as his master*. He only obeyed as long as his master's will went with his own will. Directly there was opposition, or in other words, *temptation* to disobey, he failed; thus displaying, in spite of one or two accidental ACTS of obedience, that he had not an obedient spirit after all. This you will find in 1 Kings, chap. xiii.—*Bennett's Letters.*

Open-Air Preaching.

A FEW PRACTICAL SUGGESTIONS TO THE CLERGY, BY FRANCIS TRENCH.

[Our readers generally are no doubt aware, that the practice of open-air preaching has recently been adopted in several parts of England with signal success. One of the zealous clergymen who have tried its success fully, the Rev. F. Trench of Reading, in the diocese of Oxford, has published the following practical suggestions, which are as applicable to such efforts here as in England, and we therefore copy them in the hope of their being useful:—]

The following statement is mainly intended for those clergymen already in favour of open-air preaching, and desirous to commence it, but who wish for some hints from those who have already been engaged in the work.

As one of that number, I have received several letters of inquiry on the subject. In the last a clerical friend thus briefly but comprehensively writes:—"My object is to ask you to put down, in the briefest form, any hints from your experience about open-air preaching, *e. g.*, as to hours, form and length of service, kind of text, use of voice," &c.

I shall take these one by one.

HOURS.

The hour which I have chosen has been five o'clock on Sundays, and seven o'clock on week days. In Reading the different churches supply Sabbath Service among them three times a-day. From five to six o'clock interferes with none of them. In parishes where there are no evening Services, a later hour will be better still. I speak, of course, for summer. Where a clergyman has two full Services on a Sunday, any additional preaching may cause too much fatigue. In that case he may introduce the measure on week-day evenings. He will thus, in all probability, have a larger congregation than he could gather in any room near the spot, and some hearers who never will come within any four walls for religious worship or hearing the Word. These persons should be our first aim in the measure proposed.

FORM AND LENGTH OF SERVICE.

I do not as yet see any improvement on the following plan:—

First—A Psalm or Hymn. One very simple and well known is best, *e. g.*, the 100th Psalm, "From all that dwell below the skies," "There is a fountain," and such like. Nine of these plain hymns have recently been printed by a friend of mine, for distribution to those standing by. Two lines at a time are given out, as some will be unable to read, and few can remember more, if new to them, with ease and satisfaction. Psalmody, however plain, has a good effect; and, besides this, time is thus given for hearers to assemble. A short prayer succeeds, chiefly for God's blessing and the Holy Spirit's help. The hymn and prayer together may occupy something under ten minutes. A passage of Scripture is then read, not more than ten or twelve verses; or a single verse is chosen as a text, embodying in itself some clear, full statement of truth. I have employed those words of Hosea—"Thou hast destroyed thyself, but in me is thy help,"—also those of St. Paul:—"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." The people are then addressed rather in plain conversational language, than in a direct or systematic sermon. If you are enabled and led to rise with your subject, in the way of delivery, all well. If otherwise, the plainest conversational address may be just as effectual; and I think that the aim should be rather to keep this up than too soon to get out of it.

Next to Scriptural truth and to a clear statement of the Gospel, the important thing will be to make the appeal *interesting*. Otherwise, perhaps, the hearers will go away—or, they will not be disposed to come again—or, they will give an unfavourable report, and you will not even keep your first number, far less increase it. And besides this, less good will be done even to those who might come in spite of failure here, less will stick by them, as the saying is. To effect this interest, requires some special consideration and search for materials, or, at least, watchfulness in observing them. It is well to note them down as they are brought before you in reading, thought, or conversation. Some will be preferred by one, some by another. But to keep the principle in view is, I think, most desirable. Among such materials adapted to give *interest* generally, I may notice illustrations drawn from objects well known to those around you, facts bearing on the topic of discourse, references to things engaging public notice at the time, refutation of popular but harmful sayings, allusion to natural objects or works of man in sight, occasional lines from psalms or hymns, short quotations from well-known books, such, for instance, as the "Pilgrim's Progress," &c. All such things have been found to afford interest, and have evidently been remembered. I venture to repeat that some such variety in discourse has a strong tendency to attract and retain persons, such as those specially sought out by these means. And I need scarcely add that love, not severity, in tone and matter—love, not felt only, but shown—is absolutely essential to success.

TEXTS.

I have employed the following passages, among many others, and found them to contain those exact truths suitable for such occasions:—Mark xvi. 20; Luke xvi. 16–24; Matt. xi. 28–30; Mark iv. 1–9; Acts viii. 26–40; John iii. 16; Acts ii. 39–40; John iv. 42; Luke xxiii. 39–44; Luke xv. 11–25, &c.

Half-an-hour is the usual period employed in the address, and a few minutes' prayer, followed by the blessing, brings the Service to a close. It will have lasted, according to this arrangement, three-quarters of an hour. I do not think that at any time it should pass an hour, except under circumstances of a peculiar kind.

VOICE.

I have not found that the open air causes any unusual fatigue to the voice. It must, of course, be regulated by the numbers present. However, a considerable attendance, standing in a circle, occupies but a small space. Mine has not passed 300, and in most instances, has been considerably less. Of large assemblages (except in one instance of some thousands at a funeral), I have no experience. If, in the providence of God, such a call should occur, then exertion and strength of voice will certainly be requisite. But in these lines I am contemplating clerical efforts in a clergyman's own local sphere, or in that of some brother sanctioning his work elsewhere. Such gatherings will not ordinarily, need any loud or exhausting tones. A conversational style of address, rising at times (as I noticed before), is perhaps the very best which can possibly be used.

I now conclude with a few general remarks. It may be a token of respect, and interesting too to your congregation, if, on commencement, some allusion to open-air preaching is made in your sermon at church. It may be shown, firstly, to be Scriptural, and after the example of Christ, His Apostles, and Disciples. Secondly, as being in the fullest agreement both with the letter and spirit of our Church. Thirdly, as being loudly demanded, if the message of salvation is to reach those—especially men—whom the clergyman can so seldom meet, and who never enter any roofed abode to hear the Word of Life.

Latent objections, if any should prevail, may thus be removed; and you will engage much sympathy in your work, and prayer for God's blessing on it.

As to *locality*, the very best is one close to some frequented thoroughfare, but not exactly on it. Many things may influence the choice of position—*e. g.*, shelter of walls or trees—opportunity for the aged and weak to find rest for their limbs—calls for special efforts in some special place, &c.

Congregations will usually be made up of the three following classes:—

1. Of those who attend partly from personal enjoyment of such ministrations, and partly from a laudable desire to strengthen the preacher's hands.
2. Of those who knew of the Service, and from various reasons come for the very purpose of attending it. Every sort of character will be found among this number.
3. Of those, who, being only casual passers by, are led to stop and hear. Surely all these persons may be regarded as most welcome.

No interruptions of any kind have occurred; should they happen, they must be met firmly but kindly.

I trust that a measure so scriptural, orderly, simple, and effectual, as open-air preaching is, may speedily and widely be employed by the Clergy of our Church as a good *adjunct* to their many present labours in behalf of their flocks. Let it be remembered that as such it is proposed, not as a *substitute* for any other means for advancing the glory of Christ, and promoting the welfare of our souls.

* * *

For The Churchman.

NO MORE SEA.

(*Affectionately dedicated to my Mother.*)

Too soon thou must embark, mother,
Upon Death's darkened sea—
Look aloft—a light is beaming!
A blessed light for thee.

And thou art calmly waiting, mother,
Ready and waiting now;
The light it seems—'tis resting, mother,
About thine aged brow.

'Tis the blest light of peace, mother,—
God's peace within thy breast,—
A bright forshadowing here, mother,
Of thine eternal rest.

Farewell, ere thou embark, mother,
Upon that untried sea;
Fear not—the Saviour's presence, mother,
Thy guide, thy light shall be.

There lies a peaceful haven, mother,
'Longside Time's troubled shore:
We'll strive to meet thee there, mother,
When life's brief day is o'er.

Embarking one by one, mother,
Whene'er the word is given—
Farewell, hold fast by God, mother!
There's *no more sea* in Heaven.

ELIZA GRILLEY.

* * *

On Itching Ears.

St. Paul writing to Timothy says, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." (2 Tim. iv. 2, 3.) The meaning of the last sentence is, "they will choose teachers for themselves, because they will not endure to listen to any except those whose teaching gratifies their ears." The phrase "itching ears," applied in this sense, has become one of common use; and it expresses that tendency to seek in the words of a teacher pleasure rather than profit, excitement rather than admonition, amusement rather than edification, which is so very common, and which interferes so seriously with the benefit to be derived from the teaching of Christ's Ministers.

It is curious to observe how Satan finds, in all circumstances in which we can be placed, opportunity for doing us mischief. Poverty is made an excuse for dishonesty and stealing; riches, on the other hand, are the cause of forgetfulness of God, luxury, sloth, selfishness; and so it is with the hearing of sermons: if a preacher be dull in his delivery, somewhat obscure in his way of expressing himself, or have any other defect arising from natural infirmity, then it is very easy for Satan to persuade people to fix their minds on the defects of the preacher, to criticise his style, to depreciate his real excellences, and so to neutralize completely all the benefit which might have arisen from his teaching, if carefully weighed and considered. On the other hand, if a preacher have remarkable talent, powers of oratory, clearness of style, a happy mode of expression, and the like, then it answers Satan's purpose very nearly as well to tempt the people to fix their minds upon these gifts and graces; the only difference is, that in this case the preacher is admired instead of being criticised, lauded instead of blamed, made an object of worship instead of contempt. But in both cases Christ is overlooked, His voice is not heard, His message is disregarded, and the people are not edified.

I do not deny that there are cases in which the people are to be pitied, not blamed. I have already admitted, when speaking of the sermon, that the failure of sermons may perhaps be sometimes attributed to the fault of the preacher; but I am now speaking of cases in which the preacher is not to blame, where there is no carelessness concerning the greatness of his work, no inconsistency of conduct, no ground for a charge of hypocrisy, and in which nevertheless the good effect of the sermon is destroyed by the people looking to the preacher instead of looking to the Lord who sent him. And why do I refer to the subject here? why not have said all this when speaking of the sermon? Because I wish to devote a section especially to the deprecation of that practice, which in large towns especially is very common, of running after preachers; going to hear Mr. This or Mr. That; and this lies peculiarly within the limits of the duties of a Guide to the Parish Church, just because he professes to guide you not to churches in general, but especially to your own *parish* church. What do we mean by the parish church? The whole surface of England is cut up into districts which we call parishes, and within each of these districts is a church with a clergyman appointed to officiate in the same, and therefore each person has a house of prayer, to which it is his especial duty to resort. I am not now taking account of certain cases, in which, through the neglect of past generations, the parochial system has been practically violated, in which there are neither churches nor clergymen to supply the spiritual necessities of persons within the district; I deplore these cases extremely, and trust that in the course of time the efforts now being made to put things upon a proper footing, may wipe away such sad blots from the face of England. But I am speaking of what the parochial system is intended to be, and of what it actually is, except in some cases in which the population has increased more rapidly than the zeal and love of Christians; and taking this general view, I say that each person has a church at which he ought to attend regularly, and a clergyman to whom he ought to listen as the Minister appointed by God. Hence, as a general rule, the parish church is the right church; there may be possible exceptions, and each Christian should examine carefully any exception which he may think exists in his own case; but this I should say, that though to go to any church may be good, yet to go to the parish church is better, indeed best of all.

There is a good deal in this view of our duty towards the parish church opposed to current notions concerning Christian liberty, right of private judgment, and so forth. Many persons think, that religious liberty means the right of doing in matters concerning religion exactly as they please; but they would do well to remember, that there is a wide difference between the fact of being permitted to do a thing by the absence of any force preventing us, and the fact of that thing being such that it is well for us to do it. No one would be more opposed than myself to any law compelling people to go each one to his parish church, and yet I have no doubt as to the duty of going there being incumbent upon all of us. The fact is, that *duty* is a word not very palatable to the taste of man; liberty, that is, freedom from constraint, is a word the sound of which we like much better; but, as it was said by the great Duke of Wellington that the liberty of an Englishman consisted in doing what the laws allowed him to do, so it may, perhaps, be said that in religious matters a submission to the rules and wishes of the Church to which we belong is the right measure of our Christian freedom.

I would suggest moreover to the reader, that there are very good reasons to be given, why, independently of all considerations of duty, the Service in the parish church is likely to be more profitable to him than it would be in any other church. Everything depends, in public worship, upon the mind of the worshipper being undistracted by other thoughts; and since we are always liable to be affected by outward circumstances, the less there is about us of a strange or exciting character, so much the better. Now, in our parish church everything is familiar; there is nothing new to look at; we have our own seats, the same neighbours, the same collection of psalms and hymns, the same ways and customs to which we have been habituated for years; and therefore there is nothing to divert the mind from the great work in hand, but much to produce the opposite effect: then, also, there is a feeling of home (so to speak) connected with this church, which does not belong to others: perhaps we were baptized at its font, or our father and mother are sleeping among the graves outside; or it was the scene of our first communion; or it has witnessed many vows and good resolutions made in it of serving God; or in twenty different ways it connects itself with our past history, or our spiritual conflicts, or our religious experience; and all this is an aid to devotion of which much use may be made by the wise. Still further, I would suggest, that as far as that part of the service is concerned, in which the power or the weakness of the Minister is more especially shown, I mean the sermon, great advantage is gained by a person earnestly bent upon his soul's profit from a regular attendance at his own parish church. For habit will overcome all peculiarities; infirmities which might be noticed by strangers will be hardly observed by those accustomed to them; a brilliancy, on the other hand, which might be fatal to the profit of a stranger "having itching ears," may be no injury to those who have not chosen the teacher for themselves. In fact, the benefit of sermons is chiefly to be found when they are regarded as a continued system of Christian doctrine; and it is clear, therefore, that sermons will, by God's blessing, be more likely to produce real fruit in good works and holiness of life, when they are received into a quiet mind from one whose character we know, and to whose style we are accustomed, than when we leave the means of instruction by God's providence appointed for us, and run to and fro to hear this preacher and that.

And so much, reader, concerning "itching ears."—*Rev. H. Goodwin's Guide to the Parish Church.*

* * *

CATARACTS OF THE NILE.—The banks of the Nile are often picturesque and beautiful; and the eastern side, to the Arabian Gulf, is bounded by high mountain ranges, composed of granite, porphyry, and marble, of the greatest variety of colours. Lofty granite rocks enclose the green and fertile valley of Jarjar, a narrow oasis rescued from the surrounding desolation. Preeminent in beauty amid the numerous islands which stud the river with their emerald verdure, is the "Garden of the Tropics," called by the Egyptians the "Island of Flowers." Within the space of a mile in length and a quarter in breadth, it presents a fertility equal to the finest part of Egypt. It is three miles above the island of Elephantine; and the most remarkable feature in the scenery is caused by the Nile dashing through the wild confusion of granite rocks, with which its bed for many miles is thickly strewed. The noise of the cataracts formed by the river, which boils and foams amid a thousand rocks, is heard at a distance of three miles. The stream, forcing its way through the innumerable islets situated near this spot, is tossed about in every direction, forming numberless little cascades, and presents to the traveller's eye a scene of peculiar grandeur and effect. The noise resembles that of a tempestuous ocean beating on a rocky shore.—*Sharpe's London Magazine.*

* * *

HYMN.

In wide eternity's vast space,
Where no beginning was, wert Thou:
The rays of all-pervading grace,
Beneath Thy veil, flamed on Thy brow,
Then love and nature sprang to birth,
And life and beauty filled the earth.

Awake, my soul! pour forth thy praise;
To that great Being anthems raise—
That wondrous Architect, who said,
"Be formed!" and this great orb was made.

Since first I heard the blessed sound,
"To man my spirit's breath is given,"
I knew, with thankfulness profound,
His sons we are—our home is Heaven.
O! give me tidings, that shall tell
When I may hope with Thee to dwell;
That I may quit this world of pain,
Nor seek to be its guest again.

A bird of holiness am I,
And from the vain world's net would fly,
Shed, bounteous Lord! one cheering shower,
From Thy pure cloud of guiding power,
Before, e'en yet, the hour is come,
When my dust rises toward its home.

What are our deeds? All worthless—all!
O! bring devotion's wine,
That strength upon my soul may fall
From drops Thou mad'st divine.
The world's possessions fade and flee:
The only good is loving Thee.

—*From the Persian of Hafiz.*

* * *

STRAITS OF MAGELLAN.—Of a more inhospitable coast it is almost impossible to conceive. Its general aspect is of a perpendicular wall rising abruptly from the sea, with here and there some peak towering sternly above the gaunt and iron-bound shores. The mountains spire up to a great height, connected by singularly sharp saw-like ridges, as bare of vegetation as if they had been rendered so by the hand of Art. About their bases there are generally some green patches of jungle, but upon the whole nothing can be more sterile and repulsive. I remember celebrating Christmas with several of my companions by trying to accomplish the ascent of one of these steep mountains. After infinite labour, working our way up by clinging to the bushes and shrubbery, we abandoned the undertaking, utterly exhausted before we had made half the ascent. Our descent was not so laborious, as all our slips and falls were in the right direction. Even where the land is more level, the soil is covered with a soft spongy mass of decaying vegetable matter, apparently several feet deep, into which the wanderer sinks almost up to his middle at every step, and of which the elasticity is so great, that after having passed over it one hardly leaves a trace behind. The forests too, made up of large trees and jungle, are impenetrable. Having once wandered off with a companion to some distance, we wished to return by a different route, and endeavoured to pass through a small wood; but, encountering so many obstacles—sometimes creeping among the bushes, sometimes over a fallen giant of the forest covered with a thick coat of moss, and the decayed wood of which afforded a soil for thickets of seedlings; sometimes buried almost to the armpits by the faithless surface yielding to the tread; sometimes crossing a bridge fearful as the arch of *Al-Sirat;* sometimes almost throttled by the snake-like branches—we were fain to return to our old road, bad as it was. In addition to all this, the sun shows himself but little; Jupiter Pluvius reigns supreme; the sky, even in clear weather, being overcast and cloudy, and a clear day a very rare occurrence.—*Cor. Nat. Intelligencer.*

* * *

THE BIRD OF THE TOLLING BELL.—Nearly facing the Senate House, upon the Campo, at Rio Janeiro, is the Museum of Natural History, devoted chiefly to zoology and ornithology, under the charge of a Carmelite friar. Here the beautiful birds of Brazil speak in dumb show, and here one may see the *Arapongo*, a bird frequently spoken of, but which it has never been my good fortune to hear. Among the highest woods and in the deepest glens a sound is sometimes heard so singular that the noise seems quite unnatural; it is like the distant and solemn tolling of a church bell struck at long intervals. This extraordinary sound proceeds from the Arapongo. The bird sits on the top of the highest trees in the deepest forests, and, though constantly heard in the most desert places, it is very rarely seen. It is impossible to conceive anything of a more solitary character than the profound silence of the woods, broken only by the metallic and almost supernatural sound of this invisible bird, coming from the air and seeming to follow wherever you go. The Arapongo is white, with a circle of red around its eyes; its size is about that of a small pigeon. —*Cor. Nat. Intelligencer.*

* * *

MIRTH is brief and transient, cheerfulness fixed and permanent: they are often raised into the greatest transports of mirth who are subjected to the greatest depressions of melancholy: on the contrary, cheerfulness, though it does not give the mind such an exquisite gladness, prevents its falling into the depths of sorrow.

THE CHURCHMAN.

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☞ All letters on business must be addressed to THE PROPRIETOR of *The Churchman*. All communications and articles concerning the paper to THE EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

We have no wish to say one word that might be thought uncivil or disrespectful towards the gentlemen forming the committee of the "Young Men's Christian Association of New York," whose circular we have received, along with a private note, requesting us to publish it, "with any comments that may suggest themselves to our minds;" but as we conscientiously believe it to be most inconsistent and wrong for Churchmen to connect themselves with Associations organized and conducted upon such a principle, or rather want of principle, as theirs, it is impossible that we can comply with their request. We trust there is no want of charity in saying, that the Church can give no countenance to schism; neither can Churchmen honestly associate, for religious purposes, with schismatics,—and if these are not true Christian terms to use, in the case before us, then are the principles of the Church, Apostolic though they be, a mockery and a delusion. We would say with affectionate earnestness to the young Churchmen of the Association in question, "Be not deceived." Ye cannot serve two masters. They who break off from communion with what is emphatically *the Church*—which is not a sect, though they treat it as one—either on account of disagreement in matters of faith or discipline, or from self-will, or as a matter of preference or prejudice in any way, are in schism, and schism is sin. "Mark," says St. Paul, "them which cause divisions and dissensions among you, and *avoid them*." And the precept is good for all time. We shall probably be called bigots for this. Well, be it so. Upon the same principle, St. Paul himself was a bigot.

In very pity to *Presbyter*, who writes to us in advocacy of fees for baptism and rented pews, we must withhold his effusion. We blushed to read it; for it indicates a mercenary spirit which it would only be a scandal to the Church to exhibit in our columns. None would do more than we to secure to every clergyman *who did his duty in his holy office* the amplest remuneration; but not, most assuredly, by means of fees for baptism and pew rents, which have done more than all else besides to keep the Sacraments and the Gospel from the masses of the people. Most true it is, that they who sow unto us spiritual things must reap our worldly things; but not as *exactions*, only as *offerings*,—offerings on God's Holy Altar; and if our Reverend friend will have due and reverent and faithful recourse to that "the good old way" of the Catholic Church, we have no doubt he will soon find that he has got all he needs.

We would not unnecessarily discourage L.; but his version of the Dies Iræ is not sufficiently finished. The effort, we know, is full of difficulties. Next week, if we have room, we will give a version by a friend of ours, a clergyman of the Anglican Church.

The Hymn from Augusta shall appear next week.

☞ As our paper is published at an early hour on THURSDAY mornings, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c., should be sent to the office *before noon on Wednesdays*.

NOTES OF THE WEEK.

—The letter of a correspondent entitled "The Church's Mission," is one of many expressions of regret we receive from good and devoted Churchmen, that the Daily Service at Trinity Church—the maintenance of which, let us again declare, is so creditable to that Corporation—should not be performed with more of that unction which belongs to the Worship of Almighty God—should not have more fervour of devotion, should have none of that divine accessory, music, not a note of anything that can be called adoration and praise—amply provided though the prescribed Service of our Prayer Book is with the requisite media for such heavenly duty—but should consist of a mere dull routine of stiff, didactic reading, from the beginning to the end, and regardless of what it is, whether exhortation, confession, prayer, praise, or recitation! Surely this ought not so to be. There are in the Morning Service *three hymns*, and the Evening Service *two*, which are daily *read*, instead of being devoutly *sung*, as well as the Psalms, which, though Songs, *are also read*. And why should this be so? It is a defect, undoubtedly: the Service is imperfectly performed. And should anything we offer to God be *imperfect?* "I will sing and give praise," says David, "*with the best member that I have*." Can it be acceptable to God to be served with the *worst*, instead of the *best?* Would the audience at any secular performance be satisfied if the songs they went to hear *sung*, were only *read* to them? And there is no necessity for this defectiveness, if proper exertion only be made; and our correspondent suggests an excellent mode of providing both a daily choir and daily congregation, by having schools connected with the Church. This is partially done already in one or two churches here, and very fully and efficiently in several in the adjoining diocese of New Jersey. It is quite practicable, and answers two good purposes at once. But if expense must be incurred, there need be no difficulty even there. Our correspondent himself, though only "a poor teacher unconnected with this diocese," generously pledges himself to pay ten dollars annually towards its support. Not long since, indeed, we had authority to state that one of our own right-minded citizens, an eminent merchant, was willing to contribute himself its whole expense for one year, if they would only arrange it. Where, then, is the difficulty? Let us hope the whole subject will be seriously taken up, as a practical question, in the proper quarter. Trinity Church is "as a city set on a hill." It stands out most prominently among all our churches, and its Services deserve to be made "all glorious within," as well as its structure being all majestic without. It ought to be a model to the rest, in all that concerns the Services of God's Sanctuary; and we believe that there is now an earnest wish both with its respected Rector and his worthy colleagues of the Vestry to have it made so forthwith. Sure we are that such a boon would be gratefully appreciated Very much has Trinity Corporation already done, by its judicious munificence, to deserve the lasting gratitude of the Church, and of society at large; and this further act of considerate regard for the interests of both, would be an additional claim to public thankfulness and respect which would not, they may depend upon it, be lost upon either.

—It is a most gratifying and encouraging circumstance that is recorded by our correspondent "Presbyter," with respect to the Diocese of Virginia—that out of some two hundred and twenty-five church edifices there, as many as two hundred may be set down as *free* to all sorts and conditions of men. The conclusion, therefore, which our correspondent arrives at, it will be seen, is this—that we may add "at least two hundred more temples consecrated, not to folly and fashion, but the true and living God." We should like to know something more of these churches; and should feel much obliged if "Presbyter" would further enlighten us upon the subject. But, in the mean time, we may point to it as another and most enlarged practical proof of the entire practicability of the free-seat system.

—We have not hesitated to comply with the request of Mr. J. S. Davenport to publish a communication he has sent us, along with a Prefatory Note to a Letter he has issued in pamphlet form to the Bishop of Western New York, with reference to his deposition from the Ministry of the Church. We have not hesitated to yield such compliance, because we wish that every man should receive justice at our hands, and that a clergyman, above all, should have no reason to complain of his being denied a fair opportunity of vindicating himself (if he can) in any unhappy position into which he may have fallen. That Mr. Davenport has succeeded in doing this, we do not, however, admit. On the contrary, he clearly shows, we cannot but think, under his own sign-manual, that he has at least violated that "common order and discipline in the Church" which must be maintained—which our Bishops, indeed, are under a solemn obligation to maintain—and which has in this instance been done upon an *ipso facto* case of more than ordinary clearness and force of evidence. We can feel warmly for Mr. Davenport under the disheartening circumstances in which he, like some other earnest and sensitive-minded men, has found himself placed during his ministrations in the Church. It is indeed most deeply to be deplored that there should be such want of sympathy among us with the yearnings, as with the exertions, of such men, whilst they are endeavouring to pursue, with steadfastness and with devotedness, the path of duty. But when they deviate from that path,—and when they fraternize with Schismatics, they undoubtedly do so,—then our feelings towards them must deviate also. However, having discussed the subject in a separate article, we need go no further into it here.

—The case of objection to certain points of Catholic construction and arrangement in a church in the diocese of Gloucester and Bristol, in England, which has been erected in a superior manner, and with scrupulous regard to ecclesiological propriety, through the pious munificence of a number of earnest and right-minded Churchmen in the parish, is one of those occurrences which are estranging so many Catholic hearts from our Mother Church, and one which some recent and most unhappy events in our midst here enable us to estimate the significancy and the importance of. It will be seen, from the account of it in our English Church news, that although the Bishop of the diocese had, at a private inspection, expressed his approval, nay, his admiration of these very points in the interior provisions of the new structure, upon an ultra-Protestant clamour being raised against them, and the presentation of a memorial embodying their most unreasonable and un-Catholic objections to them, his Lordship writes to the Churchwarden, not daring to order their removal, but making an "earnest and affectionate request" that they might be removed—and this, not because they were improper, but simply to pander to a mischievous puritanical antipathy to what is Catholic in some of the more prominent and significant points of Church construction and arrangement. Fortunately, the Churchwarden is a gentleman of Christian firmness and integrity; and discerning most clearly and appreciating most justly the unworthy motive, he answers the Right Reverend Prelate's communication saying—"Under all these circumstances, your Lordship must excuse me, as Churchwarden, declining to remove the carved screen, simply on your Lordship's 'earnest and affectionate request.' This I do through no disrespect to your Lordship, but I think it due to the contributors of the work, that I should not seem so far to concur in the justness of your Lordship's judgment, as to carry out that judgment so as to remove that work, unless by your Lordship's *positive command*. I believe the friends, who gave the screen, were actuated by the purest motives, and I shall voluntarily submit to no course that can throw a doubt on the propriety of these motives; still, your Lordship's *command* shall be complied with to the letter." Whether or not the Bishop will venture on such a *command*, remains to be seen. But be it as it may, it is sad, sad work. Here are warm and pious hearts, and eager and earnest minds—sons and daughters of the Church, full of the right feeling, bent on the right course, anxious to bring out every proper appliance and means to boot, for the maintenance of the Church's system, and the development of her principles, and the enforcement of her teaching, assailed by a clamour which is at variance with all that is distinctive therein, as that of the Catholic Church, which she is; and instead of being defended and sustained by their Bishop, just, it would seem, because the other side is the *popular* one—for it is the side of the world as well as of the puritans—they are denied his support, and left to the tender mercies of those who are in their hearts such bitter enemies of the Church, that it is not improbable they would any day, for the gratification of their ultra-Protestant prejudices, join in a popular cry of "Down with it, down with it, even to the ground!" No wonder, we say, that too sensitively Catholic-minded Churchmen are driven out of the Protestant Church by such miserable expediency as this.

—They appear to be restoring the ancient practice of open-air preaching with so much success in our Mother Church, and in some of the most unfavourable positions, one would have thought, for its quiet endurance, that it has occurred to us as being among not the most unlikely things to come to pass here, at some not very distant day, that the example will be followed among our own Clergy; and under this impression, we have given, in another column, some practical hints on the subject, from the hand of one who is himself pursuing it with much satisfaction in his own parish. Since selecting the hints in question, we find the following in the correspondence of an English paper,—"Mr. Bateman, of Reading, told me, last week, that he knew seven young men now labouring in the Ministry, fruits of his open-air preaching! One drunkard, converted by one of his street sermons, had been the means of bringing no less than seventy members into his church when in Edinburgh! He and Mr. Trench, brother to Chevenix Trench, preach every week at Reading, out of doors." These are indeed signal practical instances of the blessed results of the revived practice; and they are such as must commend it to the serious consideration of the Clergy of any country where there are crowds of thoughtless and profligate population, living without hope and without God in the world, and who cannot be reached by Christian ordinances in the usual formal way. "Go ye into all the world, and preach the Gospel to every creature,"—"Go into the highways and hedges, and compel them to come in, that my house may be filled." These are divine precepts still binding upon those who are "Ambassadors for Christ;" and in every land they must be obeyed where there are sinners to be converted from the error of their ways. The Mr. Trench referred to in the paragraph quoted above happens to be the author of the Hints we have given; and it is from his own practical experience of their usefulness that he gives them for the benefit of others about to be similarly employed. The practice has not been had recourse to in England until it was high time that some extraordinary effort must be made to reclaim "the masses." And it is the case here also. The old humdrum system, at any rate, it is evident won't do. There must be a "shaking among the dry bones." The Clergy must go *out of their* way to do that which experience has shown that *in their way* they cannot accomplish. There must not only be greater earnestness, greater reality, and greater devotedness than hitherto, but extraordinary means must also be resorted to—such, for instance, as this open-air preaching, wherever it is apparent, or wherever there is the hope, that it can be made available for accomplishing the great and holy mission of the Church.

VITAL CONDITIONS OF THE EUCHARIST.

The divine institution of the Offertory, which we ventured to discuss last week, lies so deeply imbedded in, and is so inseparable from, that still higher institution, the Holy Eucharist, that although on a former and not very distant occasion we treated fully of this Sacrament, we must yet adduce it again, as that central point of the Christian, and of our Church system, without which, even as a matter of ethical consideration, to say nothing of its more solemn and spiritual obligations, all the rest must fall short of the object to be attained. It is not only the key-stone of the arch of our worship and adoration, it is infinitely more—it is the very life and soul of the visible Church, yea, and of each individual member of that Church, which is His Body. "Except ye eat the Flesh of Christ and drink His Blood, ye have no life in you," is in the light of a divine precept to the Church in general, and every member thereof in particular. In the Eucharist we have our spiritual food and sustenance—that which is as necessary to our spiritual life, as food for the body is to our natural life. It is our communion with Him from whom all that is vital, all that is real, in our Christian profession must proceed—Him, "without whom nothing is strong, nothing is holy," and apart from whom the Christian life must become languid, must droop, and die.

The words of our Lord are so full of this only meaning, that one's wonder is they could ever be gainsayed or resisted, as unhappily they are, in this our day, both within and without the pale of the Church. St. John's Gospel is full of such assurances, from Christ Himself, as place it beyond all question to the unprejudiced mind, and to the heart that yields to the obedience of faith. The Evangelist's great object was evidently to bring out those statements of our Lord on which the mysteries of the faith were dependent. "This most wise Evangelist," says St. Cyril, "when instructing us in these wonderful mysteries, fitly introduces our Saviour Christ as the first source of that which is to be taught respecting them." And what higher, purer, more authoritative source could there possibly be? It was "God manifest in the flesh,"—God whom man must not possess, but be possessed by. We must be taken into His nature—attached to, or rather incorporated with Him. Even the School moralists, as they were called, had some idea of the necessity of union with God, though it was erroneous in an essential point, consisting as it did in *possessing*, rather than in *being possessed* by God—in being made part of Himself. The words of our Saviour Christ are a confirmation of this essential point, when He says, "that they all may be one, as thou Father art in Me and I in Thee, *that they also may be one in us*." It is a possession which must be realized, if we would be, and remain, "members of Christ, children of God, and inheritors of the kingdom of heaven." Baptism has qualified us for all this; we have been washed, we have been sanctified, and made meet for it thereby. But the sustentation of our spiritual life is only secured through the Sacrament of the Holy Communion. Doubtless, the foundation of Christian ethics must be laid in the Sacrament of Baptism, and the doctrine of Baptismal Regeneration; but the whole superstructure must rest on the Sacrament of the Holy Eucharist, and the real, spiritual, personal presence and communication of the precious Body and Blood of our Lord to all who rightly partake in it. The words which an eminent Christian philosopher and divine of our Mother Church has applied to her spiritual exigencies will equally apply to ours, that "until once more the Catholic Church in this country shall restore this awful mystery to its due prominence,—until it makes prayer, and praise, and even right action, subservient to the reception of the Holy Communion, Christian ethics will still remain a vague, inconsistent, fluctuating chaos of contradictory principles and empty feelings. Men," he adds, "will continue to forget, as they have forgotten, that their real goodness is the goodness of Almighty God dwelling within them; that their only life is His life; that their true happiness is union with Him; that their virtue is in His virtue, and their power in His power; and that in obtaining this, they have little share, but the absence and overcoming of resistance. They do not choose it, before it is given to them in Baptism. They cannot afterwards procure it for themselves, without the ministration of the Church. When given, they cannot by themselves turn it to any account. They know nothing of the mode in which it works. It is all a mystery."* And as a mystery—a holy mystery—we must be content, with humble faith and pious trust, to receive it,—submitting ourselves wholly to His holy will and pleasure whose mystery it is, and studying to serve Him in true holiness and righteousness all the days of our life,—this mystery of Himself being the sacred channel through which we are to receive all heavenly graces.

Such are the Sacramental doctrines of the Catholic Church—the doctrines of our Lord's own promulgation, as clearly set forth by His Apostles and Evangelists, and as from them handed down through the Fathers in the Catholic Church, and held inviolate in this our own,—the doctrine that in His Body as in that Holy Sacrament received we should live, and by His Blood we should be cleansed. St. John, the beloved disciple, more than all, taught this doctrine; for he had "seen and believed"—seen it, ay, and felt it, in its divine, its solemn reality, in the hands of our Lord Himself. Irenæus was a disciple of St. John, and by him was taught it; and he again imparted it to Cyprian, Tertullian, and Origen, who severally felt and knew it, and handed it down and showed it forth, each in his generation. When three thousand souls had been added to the Church by the eloquent appeal of St. Peter—three thousand who became faithful, devoted followers of their crucified Lord, whose they were, and whom they served, surely *there* was the infant Church of Christ in all its primitive purity and simplicity, and it was felt as such. And what did they do? "They continued steadfastly," St. Luke tells us, "in the Apostles' doctrine and fellowship, and *in breaking of bread*, and in prayers." To nothing save the Holy Eucharist could this "breaking of bread" have reference; and this is confirmed alike by the precept and practice of the Holy Fathers. It is the way in which the Apostles generally mention it. In the Acts of the Apostles, for instance—"And upon the first day of the week, when the disciples came together *to break bread*"—an act which they felt and knew as divine. And St. Luke again—"And they, continuing with one accord in the Temple, and *breaking bread* from house to house." The practice was at once established as an indispensable, a life-giving ordinance of the Church; and its solemn significancy, its Sacramental efficiency—the divine character of, nay, the divine, pre-existent presence in, this Holy Sacrament, is still further and most emphatically attested by St. John—whose Gospel, be it remembered, being the last written of all the Scriptures, and not published until the close of the first century, bears testimony, at the same time, to the observance of this Holy Eucharist, on the part of the Primitive Churches then, for at least one hundred years,—St John, we say, last of all, and more emphatically than all, reiterates the accepted and acted-upon words of Christ, which he had heard from the Saviour's own lips, "Whoso eateth My Flesh and drinketh My Blood, hath eternal life;" and, again, "Except ye eat the Flesh of the Son of man, and drink His Blood, ye have no life in you."

Have we not the highest authority, then, for seeking to restore this holy mystery to its due prominence in the Church? How can the *monthly* administration of such a Sacrament, if it be the divine, the life-giving thing which the Holy Apostles, and Evangelists, and Fathers of the Church felt, held, taught, and enjoined that it was, ever satisfy the hungry soul? With them—with the Primitive Church—as by the Apostles it was organized, and their immediate successors adopted and perpetuated, it was regarded as a means of conveying to them spiritual food and sustenance, of which mere *monthly* supplies would be felt as a spiritual starvation. "*Daily* in many places," says another eminent Anglican divine, "*weekly* in all, and specially on the Lord's Day, or Sunday, so peculiarly suitable for this great feast, did the faithful ever meet together to 'break bread.' *It was the essence of their worship*. In the prayers and consecration of the feast, they blessed God and gave thanks for His resurrection, while they offered to Him *of His own*, for alms to supply the necessities of His Church, and His poor. In the bread and in the wine, they beheld the Lord's Body and the Lord's Blood. Without inquiring *how* it was, they ate of the bread and drank of the wine as conveying to them in *reality*, but after a heavenly and spiritual manner, the Body and Blood of Jesus Christ their Lord."* More than this, they felt, and thereby knew and *discerned* that it was "the Lord's Body."

Very awful it undoubtedly is to partake of these Holy Mysteries, full of the Spirit of God as they are, with anything but a real, earnest, living faith, and with seriousness, and sincerity, and truth, and reverence, and devotion. The reflection would be a fearful one of "not discerning the Lord's Body." They that "do mind to come to the Holy Communion of the Body and Blood of our Saviour Christ," must indeed consider, as they are solemnly reminded, "how St. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread and drink of that Cup." There is no cause to think, as things are with us, that the number of our communicants is too small; there is only too much reason to fear that, tried by that test, they are too many,—a fear which receives but too much countenance from the irreverent, indevout, and even frivolous manner, in which so many partake of it, and the very common and shameful habit of hastening away from it as soon as they have partaken, caring nothing about the praise and thanksgiving for so inestimable a benefit, nothing about the prayer and the benediction which are to hallow and to bless it.

But we must hasten to connect, again, this Holy Communion with that other divine institution, the Offertory. Rather, we might say, it is an indispensable part of the Communion itself. For "our alms and oblations," on the Altar, are truly an indispensable element in the Holy Ordinance. And what can be more in accordance with such a rite—what can be more in harmony with the tenor of such a Service? It is *then and there* we must cast in unto the offerings of God—then and there that we must bring our gift to the Altar. It is a test of our sincerity—a proof of our reality: the sincerity, the reality of our faith in Christ—for "faith without works is dead." An offering has been made *for us*, and we must make *our* offering to God. Christ, "by His one oblation of Himself once offered," has made "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world;" and we, availing ourselves of the same, must make *our* poor sacrifice, oblation, and satisfaction to God,—not as being any propitiation, not as having any merit in itself, but only as attesting the reality of our faith, and expressing the sincerity of our gratitude, for God's inestimable love in the great sacrifice, oblation, and satisfaction, once and for ever, of His great mercy, made for us. It is very meet, right, and our bounden duty. And it is the time and the occasion, we repeat, especially adapted for such a duty. It is, moreover, the means apostolically ordained for making those offerings to the treasury of God which we are bound to render back to Him for His own holy purposes—for the advancement of His glory and the good of His Church. It is the legitimate, the divine instrumentality by which these great ends are to be accomplished. We are well aware of the awful responsibility attaching to those whose stewardship is involved in the appropriation of such alms and oblations, which go into God's treasury. Is it appropriated, is it sought to be appropriated as God will approve? It is a solemn question—it does suggest painful apprehensions. Still, the injunction of St. Paul has lost none of its obligation,—"Upon the first day of the week, let every one of you lay up in store, as God hath prospered him." In store, for what? What but for those holy purposes which the Church has decreed—for the support of her Ministers, for the maintenance of her ordinances, for the relief of her poor,—in a word, to replenish the treasury of the Church, which is God's treasury, and enable her to carry on her works of glory to God and mercy to men, without hindrance, without stint, without limit, without obstruction, but with that efficiency, with that fulness, that power and that success, which will promote along with God's great glory the eternal interests of men, and make the very angels in heaven sing for joy!

MR. DAVENPORT'S DEPOSITION.

Although we must with pain confess, that this unhappy case is but another, though a varied instance, of the mischievous influences that are being exerted over ardent and sensitive and honest minds by the unreality, and unfaithfulness, and coldness, which are so deplorably prevalent in the Church—by the discouragements they meet with in their aspirations after a more spiritual and less formal state of things—by the obstructions which impede them in a more devoted course of duty—and by the general want of sympathy with their fidelity and devotedness—still we must maintain, that it is utterly indefensible; and whatever there may be to complain of—if there really be anything at all—as to the manner in which the deposition of the Reverend gentleman was proceeded with, still we must insist that being, according to ancient Catholic rule, *ipso facto* excommunicate, through an act and deed which he does not deny—his joining, namely, with heretics and schismatics in their religious offices—he has no just reason to object to his removal from a Ministry which he had thereby disqualified himself from filling with faithful effect. Herein, we know, is his extraordinary delusion. He does not deny that he has cast in his lot with a schismatical, if not an heretical body, yet he contends that he has not abandoned the communion of the Church! As though a member of the Church—a Minister, more especially—could, with any regard to honesty and consistency, be permitted thus to play fast and loose with so solemn a relationship. Upon the ground of discipline, to go no further, it were utterly intolerable. We speak of a principle which does not need any statute law of each particular Church to sustain it, but is like a question of common law, sustainable through its own inherent force. It is enjoined, for example, in the Prayer Book of our Mother Church, that "the wilful and contemptuous transgression of a common order and discipline is no small offence before God." And surely it will not be denied that the "Church under Apostles" which Mr. Davenport confesses he has joined, have wilfully and contemptuously transgressed the "common order and discipline" of the Protestant Episcopal Church. For, as the sentence we have just quoted further declares—"'Let all things be done among you,' saith St. Paul, 'in a seemly and due order,' the appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, nor presume to appoint or alter any public or common order in Christ's Church, except he be lawfully called and authorized thereunto." Yet, the "Church under Apostles" is altogether an affair of private men—men who have virtually made a most decided violation of a "public or common order in Christ's Church," without any the slightest pretence of "being lawfully called and authorized thereunto." And Mr. Davenport not only participates in, but deliberately avows his adherence to it, when he says—as he does, it will be seen, in a communication to the Bishop of Western New York—"*I have ever believed and confessed that the Apostles are a branch of the Episcopate*:" a postulate which our Church not only does not hold, but which it diametrically opposes—maintaining not only that its *three* Orders of Ministers were those, and those alone, which have prevailed since the Apostles' time, but that there can be no branch of any one of them apart from the rest, or without authority regularly derived from the Episcopate. If the "Apostles" to whom he has attached himself, and whom he declares that he recognizes as "a branch of the Episcopate," have any claim to his regard; or if his regard for them, as such, be in any wise justifiable; they must have some credentials which the Church herself has given them. Where, then, are they? Why, so far from being "lawfully called and authorized thereto," they have most unlawfully assumed the sacred offices they profess to fill. And yet Mr. Davenport, who acknowledges them, goes to them, and pays homage to them, has solemnly assented to and signed the Thirty-nine Articles of our Church, the Twenty-third of which is as follows:—

> It is not lawful for any man to take upon him the office of Public Preaching, or Ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this Work by men who have public Authority given unto them in the Congregation, to call and send Ministers into the Lord's Vineyard.

Now, the only men who have public authority in the Church given them to "call and send Ministers into the Lord's Vineyard," are the Bishops, who must themselves have been by other Bishops duly ordained and consecrated; and upon none of these so-called "Apostles" have the Bishops' hands been laid for any such purpose. So that here Mr. Davenport is distinctly *ipso facto* convicted of one of the gravest violations of that "common order and discipline" which is "no small offence before God," and which could never be allowed to be perpetrated with impunity.

It is pleaded that there are such good fruits brought forth by the schismatical community with which he has unhappily connected himself, that they cannot be heretics or schismatics; and that therefore he is not a partaker in any such sin as that for which he has been deposed. There could scarcely be a greater delusion.

Heresy means, "the arbitrary adoption, in matters of faith, of opinions at variance with the doctrines delivered by Christ and His Apostles, *and received by the Catholic Church*."* And surely the case of the body called Irvingites is at least *prima facie* heresy; for they have adopted such opinions: their very constitution as an isolated community, with its unique organization, and its peculiar rites, is a standing proof of it. But in a point of view still more fatal they are, we fear, heretics. At any rate they were so in England—not only as to unwarrantable notions respecting the Millennium, but even a sad error concerning our Blessed Lord, whose nature they represented as peccable, or capable of sin. These errors, we believe, have been modified by the present so-called "Church under Apostles;" but we have no assurance that they are entirely got rid of; nor could there well be any security, in a body so constituted, that, even if they were, they might not be revived.

Schism, as it is a more common, is also a more palpable thing; and that these separatists are schismatics, there cannot be a question. For instance, the Church as originally established was one Body: and St. Paul distinctly says, "There must be no schism in the Body"—asking, in another place, "Is Christ divided?" Again, he says, "I beseech you, brethren, that bear the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." Again, he enjoins—"Endeavouring to keep the unity of the spirit in the bond of peace." And again—"Being of one accord, of one mind." And St. James denounces all discord and disunion on the ground, that "where envying and strife is, there is confusion and every evil work." And how can it be otherwise? While, on the other hand, the Christian spirit must ever hold with David, when he exclaims, "Behold how good and joyful a thing it is fo brethren to dwell together in unity,"—as in unity w must indeed dwell, if we are really to be brethren, an of the "household of faith." And can there be a bod like this "Church under Apostles," separating itse from, setting itself up as superior to, denying the a thority, despising the admonitions of the Catholi Church, and yet not be virtually making "Christ divided," creating a division of His Body, disjoined, of a different mind, of a different judgment, speaking a different thing—breaking the unity of the spirit, having no bond of peace,—can there, we say, be such a body and it not be in schism? Impossible!

"What is schism?" asks Jones of Nayland; to which he replies—"It is *the sin of making a division in the Church, and separating ourselves from it*"—as these Irvingites have done. Again, he asks, "What danger is there in schism?" to which he replies—"The obviou danger of losing the benefit of God's ordinances fo our salvation; as a limb severed from the body lose the life of the body. Why so? Because if we hav no true Church, we have no true Sacraments, to whic the promises of life are annexed." And he goes on show, that there is the further evil in separation, making the common cause of Christianity suffer, by priving the Church of the assistance and example men who are otherwise virtuous and good; and als creating a propensity to error in doctrine—a spiri opposition in some things extending naturally to o things, until Christian verities dwindle down to mere speculations, and often, as we see continually before our eyes here, Christian faith degenerates into Socinianism and infidelity.

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* Sewell.

* Bennett.

* Dr. Hook.

Now, such being the case—this "Church under Apostles" being so clearly schismatical, and so suspiciously heretical—and schism and heresy, or *quasi* heresy, being so full of mischief, and so obviously sinful, it were idle to complain of this deposition as "a most unheard of course of proceeding," to remonstrate against a "constructive charge," and to pretend that it is "the case of one who had a *bona fide* defence to submit for trial." For the offence for which deposition has been pronounced was an acknowledged act, and one that was continued, and is yet persisted in. He not only does not avoid them that "cause divisions and offences," but he fraternizes with them; and he acknowledges that he does, and justifies, and glories in what he does. What judicial inquiry can there possibly need here? That which the Church deems, and rightly deems, an offence, is not denied: it is only denied that it is an offence—a point that has been settled by canons of the Catholic Church centuries ago; and the only way, therefore, in which the deposed finds he can present any plausible objection, is by protesting against the canon itself under which his deposition is pronounced—pretending that it is one which "assumes guilt without proof," he himself, in this case at least, having furnished all the proof that could reasonably be required, and continuing, we believe, to furnish it.

Mr. Davenport is evidently labouring under a strong delusion, and a deluded man can always very easily persuade himself that he is an injured man.

> "Dangerous conceits are in their natures poisons."

And it is a dangerous conceit which poisons and deludes the mind, when the idea takes possession of it that a man is a law unto himself, and the public law, whether of the Church or the State, must yield to its authority. Just as we deem ourselves deceived in others, because we first deceived ourselves. How could there be peace and order in society, if such a principle were tolerated? And how could our Church, which Mr. Davenport admits, as a branch of the Catholic Church, to have the divine and inalienable right of government over her members—how could this Church preserve the discipline so essential to her well-being, nay, to her very existence, if her authority is to be regarded or disregarded at discretion, or to be divided with another and a rival so-called Church, which is yet no Church at all? May one not, in such a case, but too truly say—

> "The soul aches
> To know when two authorities are up,
> Neither supreme, how soon confusion
> May enter 'twixt the gap of both, and take
> The one by t'other!"

So that, upon this common sense ground, such conduct were intolerable, as being quite incompatible with all discipline, with all order, and with all integrity—deranging, disorganizing, dividing that which must be one, intact, entire, inseparable, as "a body fitly joined together, and compacted by that which every joint supplieth."

That the best means had first been used to convert this deposed clergyman from the unhappy error into which he was falling, we are not prepared to say. He had evidently, from his high character, and for his works' sake, as a Minister of Christ, great claim to the kindliest care, and most affectionate remonstrance. And seeing, as no one who will look around can fail to see, how much there is in the present sad aspect of things, in too many respects, in our own Church—how much to wound, to dishearten, to crush, aye, and *to pervert*—especially with such as are most sincere, most in earnest, most devoted, and perhaps also, on these very accounts, the most sensitive also,—seeing, we say, all this, feeling it too, while authority must be exercised—for Prelates, above all, must not "bear the sword in vain"—there is certainly much need of what St. Paul calls "the meekness and gentleness of Christ," much need of those fruits of the Spirit, "long suffering, gentleness, goodness, faith, meekness," and at any rate, only until these have been found of no avail, should the severity be had recourse to which puts the case beyond recall. We speak not of this unhappy instance in particular, but with respect to all such that may occur. And there is another consideration. There must be no respect of persons. If, for example, Mr. Davenport is deposed for joining one schismatic sect, why is Dr. Tyng *not* deposed for fraternizing with another? May it not be said, "Are ye not partial?" Justice must of necessity be administered, where the interests of justice and truth in the Church demand it. But, in God's name, let there be no occasion to say that there is not in the Church, above all else, even-handed and impartial justice.

"WHAT HAS STOPPED THE CHURCH?"

This is a question asked with no little effrontery by the Reverend Doctors of the *Protestant Churchman*, who are parties to a system of faithlessness and short-coming which has itself done more to "stop the Church" than anything else that has had a tendency in that direction. "Something," they say, "has occurred to limit the influence and resist the power and progress of the Episcopal Church. What is it?" And then they proceed to propound what they would call "principles," which virtually amount to a renunciation of the Church—making her out to be only on the same platform with the Sects, and therefore actually abandoning her as a Church—as a branch, that is, of the Catholic Church, which is One. "We have had," they tell us, in our Church, "the boldest annunciations of the unchurching and exterminating dogmas, denouncing Presbyterians in all shapes as without Christian authority or sacraments, proclaiming the Episcopal Church the only Church, the Episcopal ministry the only ministry, and the Episcopal ordination the only ordination, and simply leaving all Christians who had not the great privilege of this ministry to be lost, or to get out as they could, with no covenant, and no promise, and no way of life, followed with increasing vehemence and noise, disgusting and offending multitudes within the Church, and driving away multitudes who would have come to it under a continuance of its previous moderate teaching." We have had all this, no doubt—we could not but have it, since it is inherent in the Church, and they, as Ministers, who deny, and deprecate, and discard it, are disingenuous and perfidious; for they have received their ordination under a solemn, though tacit, acknowledgment of its being so. They have acquiesced or otherwise declared their assent to the Thirty-nine Articles, one of which expressly says that none in these Sects they have specified, in the remarks just quoted, can lawfully take upon them either the assumption of ministerial authority, or the ministration of the Sacraments, and that, therefore, the inference is unavoidable, that there is no valid Christian Ministry, according to our Church principles, in any of these Sects. We know this is a doctrine most fatal to Sectarian pretensions—most disturbing to Sectarian complacency—most revolting to Sectarian prejudice. But we cannot help that. It is the doctrine of the Catholic Church, and it is the doctrine of our own as a branch of that Church. If this be so, we have nothing to do with its consequences, as respects those Sects, any more than with the consequences of a dutiful compliance with St. Paul's injunction, to mark them which cause such divisions as those Sectarians do, *and avoid them.* The Reverend Doctors would, doubtless, find it interfere with some of their kindliest fraternizations to do this. They would find some of their most delectable sources of personal and polemical gratification cut off—nay, it would strike at the root of some of their most cherished affections. Yet what of all this? Is it not an Apostolical and Evangelical precept? Does not the Church of which they are Ministers, and which claims their faithful allegiance, appropriate and enjoin it? And is it not of far more consequence that they should be honest therein, and pay their dutiful obedience to the Church, or else quit her Ministry and communion, as unable to be honest and dutiful under her regime, Catholic and Apostolic though it be?

To profess to belong to a communion whose principles are practically repudiated is certainly most dishonest. And what can possibly do more to "stop the Church" than manifest dishonesty like that of these Reverend Doctors? Talk of "offending multitudes within the Church," forsooth, by being honest, just because what was honest was disagreeable! Can anything be more unworthy? Besides, the "previous moderate teaching" to which they allude, was not Church teaching at all—it was Sectarian teaching, more shame for it, within the Church: and the consequence was a natural one, that when, under a better state of things, the true Church teaching came to be made, many revolted,—just as all Sectarians must now revolt wherever the principles of the Prayer Book are honestly and faithfully carried out; and which these three Reverend Doctors, therefore, in any of their churches, dare not attempt to carry out, but are content to tacitly deny what they have solemnly, and in the sight of God, assented to. They have, in an awful manner, pledged themselves at their ordination, that they would "always so minister the doctrine and sacraments and the discipline of Christ, as the Lord hath commanded and as this Church hath received the same, according to the commandment of God, so that they may teach the people committed to their cure and charge with all diligence to keep and observe the same." Yet they do nothing of the kind: they minister the doctrine and sacraments and the discipline of Christ after a fashion of their own; to do it as "the Church hath received the same," they tell the people would be Tractarian, Puseyitish, Popish: and the natural, the unavoidable result is, that "the people committed to their cure and charge," not only do not "with all diligence keep and observe the same"—they do not observe it at all, and these their faithless pastors would tell them they were on the high way to Rome if they did!

Can dishonesty like this, then, do aught but "stop the Church?" Is there any other word but *humbug* by which such a perfidious course can be so emphatically enunciated? And can *humbug* in religion, or in the Church, operate otherwise than as a "stop" to its progress and its prosperity?

See what Mr. Davenport assigns as the actuating causes of his unhappy perversion to Irvingism; and he speaks, be it remembered, as himself an experienced Minister of our Church, and we believe him to be an an honest and honourable, though a misled and mistaken man:—

> The Episcopal Church draws into her congregations many from all Sects, but a few only of them become assimilated to the Church, so as really to be in spirit one with her. The *power* is wanting to effect this—the power of Him "who maketh men to be of one mind in one house."
>
> The Episcopal Church finds it hard to raise out of the midst of her wealth a small pittance of salary for her Ministers, and leaves her missions and other great enterprises for carrying the truth forth to the world to languish for want of funds. In the churches under Apostles every member brings up faithfully the tithe of his increase, besides offerings, as God hath prospered him, and presents it before the Lord, for the service of His House, freely, and without restraint or inspection.
>
> The rites and usages, such as Daily Prayers and frequent Communions, the attempt to restore which in the Episcopal Church has occasioned so much strife and bitterness, and been attended with such limited success, are in the churches under Apostles practised as things of course, wherever there are ministers and people to sustain them. The principal Service of every Lord's Day is the Eucharistic Service, which is also celebrated more or less frequently during the week, according to circumstances, while a Daily Morning and Evening Prayer is a regular and unfailing observance.

Who is it, we ask, with whom all this defection in our Church is so rife, but the very party to which these Reverend Doctors belong, and in which they are, or some of them at least, burning and shining lights? Who do so much as they to *prevent* the "many from all Sects drawn into her congregations" from becoming "assimilated to the Church, so as to be really in spirit one with her?" Who, by their Sectarian devices, do so much as they, to render it hard to raise anything but the smallest pittance for the great body of our Ministers? Who so systematically scout, as they, "the rites and usages, such as Daily Prayers and frequent Communions?" Who, in a word, do so much as they to render the Church an unreality, a mockery, and a sham, in all that is most Catholic and distinctive in her character and constitution, her rites and her ordinances? And yet they have the effrontery to ask, "What has stopped the Church!"

We deny that the Church is stopped. We emphatically deny it. Never during her existence in this country was she so full of life, so full of motion—never had she her vitality and her action directed so thoroughly "in the right way." And this in spite of the blighting influences which must needs proceed from such a system of sham as these Reverend Doctors advocate and adopt. It is the result of a steady, firm, and animated progression in the right Church path—of an honest dealing with Church doctrines—of a clear development of Church principles—of a just enforcement of Church discipline; and so long as all this goes on—as go on it will, were a thousand *Protestant Churchmans* to sneer at and decry it—the Church will wax stronger, and spread wider, until her organization and her benediction shall cover the land "as the waters cover the sea."

THE IRVINGITES.—Mr. Davenport, in a letter to us which will be found elsewhere, says,—

> You speak of the believers in a restored Apostleship as the "heretical sect of the Irvingites." May I ask you what reason you have for calling them Irvingites, since it is not true that they are in any sense the followers of Edward Irving. It would be quite as consistent with truth to call the High Church party Puseyites, or Hobartites.

To this we answer, that our reason is, that the sect undoubtedly took its rise, in England, from the late Rev. Edward Irving. They have departed, we believe, from some of the tenets of Mr. Irving's invention and adoption; but such being their origin, they retain the denomination; and until they assume one less pretentious and more truthful than that of "Church under Apostles," we can call them nothing else, in order to distinguish them from other Sects. It would only be consistent with truth to call the "High Church party" Puseyites or Hobartites, if they separated from the Church, and became a sect. But they are, in fact, the Church; and the names of Dr. Pusey and Bishop Hobart can only be used in connection with them, as having taken each a distinguished part in promoting a return to sound Church principles.

THOUGHTS ON CURRENT EVENTS.

Late accounts from England mention several cases of contests, more or less violent, growing out of the decorations of churches. These are always assailed on the ground that they exceed the limits of the laws of the Anglican Church. It is uniformly the case, however, that the charge of Romanizing is made against them. A fondness for a gorgeous ritual is popularly regarded as an evidence of a tendency towards the Church of Rome. It is even supposed that such a fondness has been the moving cause of most of the perversions which have occurred. We are not at all of that opinion; our conviction has long been, that perversions to Rome have their origin either in intellectual or moral cowardice. Men of strong but sceptical intellects, like the brothers Newman, find it impossible to satisfy themselves on the subject of Christian doctrine. Those who, like Francis Newman, unite with such intellects a certain amount of daring, reject the whole system. Those who, like John H. Newman, are deficient in this firmness, call it moral or intellectual, as you will seek for an infallible guide. They satisfy themselves by some such sophistry as that in the Essay on the Development of Christian Doctrine, that the Pope is such a guide, the wish being father to the thought, and so rush into the arms of the Romish communion. These are the men of whom we have spoken as perverted under the influence of intellectual cowardice, although we might, perhaps, with more accuracy have called it moral.

Those of whom we spoke as actuated by moral cowardice are men of a lower class. They are in the main good men, but they are troubled with that which never troubles any but men who are at once good and weak, a morbid conscientiousness. We could name such men, who were remarkable for their scrupulous morality while they were in our communion, but whose departure from it was signalized by things hardly reconcilable to the ordinary principles of morals. These find the condition of keepers of their own consciences intolerable, and join the Romanists, in order that they may have the convenience of a spiritual director, who is generally found to be practically less conscientious than themselves.

But the subject upon which we intended to speak, was the decoration of the church, which we took up *apropos* of the present disputes about it in England. Those who attack the decoration of the church do so on the ground that it is Romish. This, we say frankly, we do not believe to be true. At the same time, we have no hesitation in saying that those who assert it do really believe it. Moreover, we are decidedly of opinion that their honest belief is entitled to weight in the consideration of the subject. Possessed of this degree of impartiality, we will venture a few remarks, which we hope may tend to peace. The same dissensions exist in this country; but they are not so violent as in England, partly because nobody has carried the rage for decoration so far as some persons are said to have done in England, partly because there are no lay judges to whom an appeal upon the question may be made.

When the decorations, whether in England or America, are contrary to the law of the Church within whose jurisdiction they are, there can be no difficulty, they ought to be given up. But questions may arise as to whether a particular thing is against the law, and such things may still be perfectly legal. Such a case is presented by the credence tables, which are complained of in all the English cases. These are small tables placed in the chancels, on which the elements are placed, and from which they are removed to the Communion table, at the time required by the rubric, immediately before the Prayer for the Whole State of Christ's Church Militant. The old practice, which we believe is very general still in both Churches, was to place the elements on the Communion table before the commencement of Morning Prayer. This was undoubtedly a violation of the law as well in England as in America. It was closely connected with the want of some place within the chancel on which the elements could conveniently be placed, and this want the credence table removes. There is certainly no law against it, and it seems that something of the sort is implied in the rubric which we have mentioned. It is universally agreed to be inconvenient that they shall be left in the vestry during the earlier part of the Service. To place them on the Communion table is contrary to the rubric. A place must then be provided for them in the church. A table seems the most natural provision; especially in buildings in which no permanent provision has been made. Niches in the wall and shelves have been suggested, and they are certainly unobjectionable, but we can see no reason for preferring them to tables. The question about the credence table, from a question of law, seems to resolve itself into one of taste, touching the form of a necessary, or at least convenient piece of church furniture, its material, and the amount of decoration with which it may be expedient that it should be adorned.

As to all questions about decoration which the law does not forbid, we think that they are to be regarded as matters of taste, but one, of course, like all other things indifferent, to be used with a due regard to prudence. The use of those things is defended upon two grounds: that the decorations are symbolical; and that if they are symbolical of nothing else, they indicate our reverence for the House of God.

Our friends should recollect that a symbol is no symbol to him who does not understand it, and is a false symbol to him who misunderstands it. Now, we apprehend that the great majority of mankind do not, in this age, understand symbolism, and are therefore ready to believe that a symbol means whatever they are told it means. Upon all sound principles, they ought to take their information from those who use the symbol; but this they will not do. The majority of men are under a terrible fear of Popery, and therefore see Popery in every thing which they do not understand. They have, moreover, no sympathy with the reverence which is symbolized by church ornaments, where they symbolize nothing else, and therefore no sympathy with the symbols by which it is indicated. Extraordinary decorations are thus liable to misrepresentation, and therefore not prevalent. In places where they have been quietly accepted, it seems to us arrogant and unchristian for one or two persons to commence fault-finding; because until a question is raised about them they are harmless. Those who introduce the controversy, introduce the evil. Where they do not exist, it is generally imprudent to introduce them. We wish to be clearly understood, when we say that we do not think the imprudence is connected with a tendency in such things to make Romanists, but with a tendency to make Puritans. Those who are guilty of such excesses, and those who assail them, may be alike in error, and whenever a person on either side passes the bounds of charitable construction of the conduct of the other, which the latter are peculiarly liable to do, he or she is in sin.

Baltimore, August 23, 1855. H. D. E.

GENERAL THEOLOGICAL SEMINARY.—According to the statement of the Board of Trustees at their late annual meeting, the real estate and personal property of the Institution amounts to $139 808; specific endowments, $69,603; the estimated expenses of the present year are $18,719.56; the anticipated receipts, $13,005.

NOTES AND COMMENTS.

ALL IN THE WRONG AGAIN.—The *Church Journal* has so far succeeded in "screwing its courage to the sticking place," after several weeks preparation, as to come down upon us somewhat smartly for making (some time since) the following remark,—"It is to be regretted that the *Churchman* should not have the co-operation of other Church papers in its advocacy of free-seat churches; but we suppose ours is the only journal in connection with the Church which feels itself sufficiently disinterested and independent to raise its voice against a system which, full of evil though it be, is yet clung to, unhappily, with pertinacity by a great number of the Clergy." Now, our contemporary's fretfulness under this remark—late though it be in being manifested—is, in the very outset, a suspicious circumstance. It is evident that the cap fits, or he would not have put it on. Whereas there was no necessity that it should, neither did we intend it. Our very expression, "other Church papers," left it quite open to his paper being excepted, if he had really felt that it ought to be. Besides, our allusion was to the *present* movement. We regretted that we had not the co-operation of *other* (not *any*) Church papers in the humble but earnest efforts that the *Churchman* is now making; so that it is quite beside the question to say, as our contemporary does, that ever since his paper first appeared—which it did, many of our readers will remember, in a spirit of unworthy, not to say vindictive, opposition to the old established Church paper—it has been in the habit of advocating the free-seat system. We referred to the present—not to the past. That past may or may not have been of avail; but why wax cold now, when there is, we are assured, a deeper and more wide-spread influence than ever has yet been evinced in the object? Our remark, moreover, had obvious reference to the circumstance, so unfavourable to any advocacy, or even approval, of the free-seat system, that of "other Church papers" being edited by clergymen who are themselves tied up, as incumbents, with the obnoxious pew system, and which justified us in supposing that "ours was the only journal in connection with the Church which felt itself sufficiently disinterested and independent to raise its voice against it." Our contemporary may profess to be disinterested and independent enough, perhaps, because, though a clergyman, he has not yet a pastoral charge. But this does not save him from being in a false position, and one which must materially interfere, we cannot but think, with disinterestedness and independence. He is in a false position, because he is not doing the legitimate work of his calling; a circumstance which cannot but interfere, more or less, with the vigorous and honest pursuit of a disinterested and independent course. As a Deacon of the Church, he is certainly not doing the work of a Deacon, but quite other work—work which not only a layman can much more becomingly, and therefore more efficiently do, but which he is himself virtually prohibited from doing. Not one of our Church journals has laid anything like the stress that he has, from time to time, upon the great importance, nay, the absolute necessity, of enlarging the Diaconate—even to the admission of those who may at the same time pursue secular avocations. Yet here is, *in his own person,* the case of a Deacon, in the midst of a state of things requiring—on his own frequent showing—a numerous body of Deacons to do the work which expressly belongs to the Diaconate, shirking that work, turning his back on that occupation—the work and the occupation to which he has been solemnly ordained, under an awful declaration of his own trust, that he was "inwardly moved by the Holy Ghost to take upon him this office and ministration"—and doing that which does not in any way belong to such office and ministration. Can there be any *reality* here? Surely it is too serious a matter, seeing that it involves a solemn profession, and a solemn obligation to Almighty God, who "is not mocked." That we do not exaggerate, that we do not overstrain, see what the ordaining Bishop said, and the ordained Deacon deliberately assented to, on the occasion of his ordination. The following is the covenant as we find it in the Church's "Form and Manner of Making Deacons."

> The Bishop says,—"It appertaineth to the Office of a Deacon, in the Church where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministereth the Holy Communion, and to help him in the distribution thereof; and to read Holy Scriptures and Homilies in the Church; and to instruct the youth in the Catechism; in the absence of the Priest to baptize infants; and to preach, if he be admitted thereto by the Bishop. And furthermore, it is his Office, where provision is so made, to search for the sick, poor, and impotent people of the Parish, to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the Parishioners, or others. Will you do this gladly and willingly?" And to this the candidate for ordination answers, "*I will do so, by the help of God.*"

Now we don't wish, let us repeat, to overstate the case in the slightest degree: there is no necessity for it. The question is simply this—Is the editing a newspaper—is the devoting of his time, and his talents, and his anxieties, and his energies, to the drudgery of an editorial life—and our contemporary will not deny that it is the sole occupation of his every-day life,—is such a life, we ask, "executing the office of a Deacon in the Church of God?" Is it doing that work of a Deacon which what we have just quoted from the Ordination Office sets forth that he has solemnly and deliberately engaged to do? *Surely it is not!* Are we not right, then, in saying that such a one is in a false position; and being in such a position, one cannot possibly attach any value to professions, however coolly, however boldly advanced, of "disinterestedness and independence."

DR. TYNG IN HIS NEWSPAPER.—Dr. Tyng, out of his newspaper, has stood opposed to the doctrine of Apostolical Succession in its absolute and necessarily exclusive sense, affirming that Presbyterians, Congregationalists, Methodists, and one knows not how many other of the Sects, are as much authorized to be ministers of Christ as the Clergy of the Church; whereas, in his newspaper, he goes further, in a material and sensual direction, affirming as a reason why the Church has ceased (in his own imagining) to increase in the stature and fulness of Christ, that "full half, and perhaps more, of all our present Bishops and clergymen, were not born of Episcopal parents." Here, in truth, is glaring inconsistency in doctrine, conduct, and practice. It would seem that before the Church can advance, her Clergy, to a man, must inherit grace by parental succession, the godfather of this proposition adopting in the present instance the old proverb, that "what is bred in the bone will come out in the flesh." According to Dr. Tyng's views, the Committee appointed by the next Diocesan or General Convention to report on the state of the Church, could not come to a satisfactory conclusion without the collating of nativities, which, of course, would vary in value according to their antiquity, the influence of a clergyman whose forefathers had been members of the Church from generation to generation, long before the Reformation, being, in that case, estimated at far more value than one who could trace the hereditary descent of Church predilection only from his great-great-grandfather. This inquiry would provide a beneficial exercise for those versed in the science of equations, and altogether open a new field for that intellectual sharp-shooting for which, with some, neither preaching, visiting, nor editing, neither the Church nor the world, provides sufficient scope. As we understand the matter, Dr. Tyng will put no very high estimate on a clergyman in the Church who will not prove himself "a chip of the old block," though having no objections to recognize him outside of it.

MARRIAGE.—Our contemporary, the *Genesee Evangelist,* has some judicious remarks on this subject, which it properly views in a religious light. "Marriage," it observes, "is a divine and beautiful arrangement. It was designed by Providence not solely as the means of keeping up population, or as a mere social and economical convenience, but as the blending of two spirits into one—the masculine representing *wisdom,* and the feminine *affection.* When there is a true spiritual affinity between the two, then the design is accomplished." This being the case, the *spiritual,* not the *civil* consideration, any more than the *carnal,* being the true part of such an affinity, how comes it that what the Church has ordained to make it a *spiritual* matter should be so little regarded—should, even in the Church itself, be so generally frittered away and compromised? The Church calls it *Holy* Matrimony, and the celebration is made a solemn religious rite, to be done in God's Holy Temple, as a mark of its holiness. The Church maintains, that matrimony is a *religious* contract, and to solemnize it as such she has appointed a religious service to be used, not in houses, but in the churches, as one which requires to be conducted with all that religious solemnity which goes to sanctify and to bless so spiritual an affinity. We can account for the Sects not caring for such an obligation; but we cannot understand how any of our Clergy can excuse themselves from its responsibilities.

PROGRESS OF INFIDEL PRINCIPLES.—We learn with deep regret that infidel lectures in this city are largely on the increase, the boldness of the speakers, in the propositions advanced, appearing to be in proportion to the countenance each may receive. In this unseemly occupation, women and men alike present themselves, difference of sex being as nothing in view of the extent to which all the distinctions between truth and error are ignored. A not unimportant auxiliary is that portion of the secular press, which is found a willing agent in the announcing of these infidel discourses. The appeal made to the presumptuous vanity of the individuals who are thus conceded to be sufficient judges for themselves of the truth, and who, as so many slaves, are asked to throw off all conventional trammels, is sure to call up out of the great mass a ready, attentive, and paying audience. The theories, of whatever form, propounded on these occasions, appears to us to be based on Socinianism, which virtually teaches the right of the human mind to fashion its own tenets according to the caprices of volition. The Bible and the Church, social order and individual piety, are laughed to scorn, and whatever in the existing state of things, divine or human, does not conform to the separate fancies of the speakers, ridiculed. The miseries that abound are unfailingly traced by these oracular dispensators to the non-adoption of their own irreligious and Caliban-like schemes. The appeal to the vanity of audiences that can be attracted by the sounding announcement that on such a day, in such a place, and for such a price, some obnoxious truth—truth stated—will be overthrown, is sure to tell on profane curiosity and rank impiety; and whoever goes will unfailingly go away delighted at his own powers of appreciation. But these infidel lectures, publicly announced and unblushingly delivered, are not the only instances of growing impiety in our midst. Mormonism, as if licensed by public opinion, is discovering its hateful form, and thus early showing its reliance for strength and support on—what it long since threatened to do—the elements of universal human depravity. Under the name of "Spiritual Love," there is a system established in this city, and organized with all the formularies of the most solemn oaths, after a fashion that allows of continual and rapid, but secret, increase, by which all that is licentious in Mormonism, without show of one redeeming feature, is practically adopted by members of our community. We abstain from giving further details. In other words, the abettors of the worst forms of sin, instead of standing apart from the religious bodies that abound, rank themselves of the number, not only seeing no hindrance thereto, but positively encouraged by the ground-work thus prepared. If there is a heaven, they undertake to get there by engrafting into their mentality schemes of faith of every form of lust. Any show of reason that is set forth, comes, we cannot but think, from that abuse of private judgment which is to be mainly traced to the so-called Evangelical Sectarians.

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LITERATURE.

The Unholy Alliance: An American View of the War in the East. By William Giles Dix. New York: Norton.

There is so much good Christian and Church feeling in this View of the War in the East—so much holy aspiration—so much large-heartedness—and so earnest a yearning after peace and good will, that it is with reluctance and with pain that we are constrained to differ from it, upon the *real* and *practical* merits of the question at issue. Yet differ we most decidedly do, widely and radically differ. The talented and amiable author—for we readily acknowledge that he is both—has committed a common, we had almost said a vulgar, yet a fatal mistake,—*common*, inasmuch as all superficial views of great public policies are the common views, except where no opposite prejudice comes in to reverse them; and *fatal*, because it destroys altogether the worth of opinions when founded in the shallowest, instead of the deepest principles of truth. Mr. Dix very religiously thinks—so, indeed, every Christian man must feel prompted to think—that it is wrong for Christian Powers to form an alliance in behalf of an Infidel Power against another Christian Power. And so, in the abstract, it is, unless impelled thereto by some strong and general public necessity, which may involve the interests of Christianity. He thinks too, and it is most creditable to his Christian feelings so to think, that an Infidel Power ought not to have possession of that Holy Land, and those Sacred Places, which were the scenes of all those great events which resulted in bringing "life and immortality to light by the Gospel," and that Christian Powers are not justified in seeking to uphold and perpetuate such an evil. So far we would go along with him, heartily—*in the abstract.* But we must descend into the complicated questions involved much closer and deeper than that. "Happily," he says, "calm reflection has nearly dispelled, in this country, the temporary delusion about the duty of sustaining by the energies of Christian civilization the historic enemy of Christianity; and very few can be found who now sustain the Western Alliance except upon the ground of preferring English and French ascendancy to Russian in the East." But here, in the very outset, is a mere skimming of the surface, put forth as what ought to be a well-considered and conclusive position. The "sustaining by the energies of civilization the historic enemy of Christianity," is not only not the question, but it is, in reality, and as with intention, no part of the question. Neither does the case rest singly "upon the ground of preferring French and English ascendancy to Russian in the East"—upon any such ground, that is, as merely a matter of ascendancy in itself. The great object in view is the maintenance of the balance of power in Europe—at once for the sake of peace, and security, and Christianity. Mr. Dix may scout such a consideration—he does so throughout these pages: he curses it, he denounces it, he ridicules it. But that all goes for very little,—except, perhaps, that it proves the extreme shallowness of his comprehension of the subject, as a great European question, and one which under the circumstances of the case cannot admit those considerations of feeling and sentiment by which the Christian mind, upon such a question, is so apt to be carried away. "The reasons for Christian sympathy," he says again, "are a thousand-fold stronger now than ever; and it is to be hoped, that manly words in behalf of Christian rights in the East will soon be spoken, not only in the House of Representatives, but in the national Senate." But what are Christian rights in the East? There are no such rights, that we are aware of, which could demand the resistance of an authority, simply because it was not Christian. "Render unto Cæsar," said our Lord, "the things that are Cæsar's." And the Cæsar of whom our Lord spoke, and towards whom he enjoined submission, was as much a heathen as the Sultan of Turkey is; and, of course, as much the enemy of Christianity.

The vain imaginings, the erroneous notions, the untenable positions, into which our author is led by giving way to his one-idead view of a great political question, of European dimensions, and of European importance, one cannot but lament, associated as it all is with so much that is reverent, and pious, and high-principled—qualities, however, which are here wasted, because wrongly directed. For instance,—

> Christianity herself, after long captivity, is striving to throw off the Moslem chains. Higher than classical associations now draw the regards of Christian men towards the lands of the East, where, in the early ages of the Church, Athanasius, Gregory, and Basil laboured zealously and long; lands where, from the first promises of grace to their benign fulfilment, Jewish or Christian prophets and confessors longed for the coming of the Messiah, or rejoiced that he had come; the regions where apostles preached in ministries divine, where the first martyrs fell before the pagan emissaries of death, the humble grave where Jesus wept, the holy mount where Jesus prayed,—the holier mount where Jesus died.

Now we all, as Christians, must bewail that it is so. But this would not either justify or render politic—using this phrase in its highest and best sense—the sweeping away, as he wishes they should, of the Turkish Empire. The Turks have gained their Empire, as many others, even Christian people, have gained theirs—by conquest. And there it is—an Empire; an established dynasty; a sovereign Power. Unhappily, it is not Christian; and you cannot *compel* them to be Christians; and even if you could, in name, and in outward form, it would be of little real avail for the cause of Christ, and the interests of Christendom. There is too much mere nominal Christianity in the nations of the world, as it is. It would be better were there less of it. What we are to have, let us have it genuine and good.

> "If it be said," he observes again, "that Christianity is a spiritual system, and hence it is of little moment who rules over the sacred places of her history, let it be replied, that Christianity is a spiritual system, and her chief throne is the heart of man, but, because spiritual, she was designed to have a residence on earth while earth endures, in order to keep ever alive man's origin and destiny. Christianity is the law of gravitation which holds this earth to the central throne of the universe. Christianity is to pervade all the institutions of man, all forms of government, the sources of all social, civil, and religious influences; and to fulfil these purposes she must become everywhere the supreme dominion. If, then, Christianity, which has existed in germ or in fruition in all ages, is to rule the world as a visible manifestation of the divine presence, she will not always be excluded from the scenes of her first appearance in the history of man. It accords with theory, prophecy, and hope, that Christianity should reign with pre-eminent splendour in the land of Judea; where, however, she has been chained and scorned for nearly half the Christian era. Hence, the anomalous position of England and France consists in this, that they are striving to uphold that very sovereignty, which exists in direct contravention of the rights, duties, and victories of the Christian faith."

All this is full of delusion. Christianity is NOT to be established and upheld *by the sword.* Did not our Lord, at one of the most critical moments, too, of His life, solemnly say to the Disciple who wished to fight for Him and His kingdom, "Put up thy sword—for they that take the sword shall perish by the sword." And how is Christianity, in such a case as Turkey, to be made all-pervading, without the sword being drawn and used for the purpose? England and France are not "striving to uphold that very Sovereignty," *as one antagonistic of Christianity:* that it is so, is one of the unfortunate accidents of the case. Turkey was the ally of England and France, and one whom by specified treaty, as well as from justly politic considerations, they were induced, not to say obligated, to defend and support. Not *because* she was a Mahometan Power, but rather *in spite of it.* And surely this circumstance is not one which ought to prevent Christian Powers from entering into amicable relations with a Foreign Power.

Why, our own Government has recently entered into amicable relations, and into a reciprocal treaty, with Japan, which is a Pagan Power. Was the circumstance of its not being Christian to prevent our Government from having anything to do with Japan? Certainly not; and so thought the Cabinet at Washington, and acted accordingly; and the propriety of it has been ratified by the universal and hearty approval of the whole Union. Well—and suppose that any Christian Power, say England or France, or even Russia, should at any time threaten Japan, and the threat should be likely to affect our commercial relations with it, and injure our commercial interests thereby, or be contrary to our treaty with Japan, would the circumstance of Japan being Pagan, and England and France, or Russia, Christian, have any influence, can Mr. Dix for a moment suppose, in preventing the United States acting, if need be, as the ally, and in defence of Japan? The idea were preposterous. And yet the cases would be in some respects similar, not to say identical.

Mr. Dix forgets himself—sometimes almost ludicrously. The zeal of his one idea eats him up. And it is, as such violently impulsive emotions too generally are, a zeal not according to knowledge. For example,—

> The lion of England and the eagle of France defend the vulture. Christian nations, which once sent joint armies to Palestine, to rescue the holy cities, now renounce their historic position as champions of the Cross, the source of their greatness, and in the face of heaven and of the gazing universe, crucify the Son of God afresh, and put him to an open shame. It is a wonder of mercy that every tower, every spire surmounted by the Cross, throughout France and the British Empire, has not been shaken to ruin by an earthquake of wrath.

"The cause of Russia," he says further on, "is the cause of God!" A pretence that is positively blasphemous, when it is remembered what Russia is, as a despotic power—flying in the face of God, and setting at naught God's holy will and commandments in its tyrannic rule, and even in its provocation and its prosecution of this very war.

Again,—and the passage is so full of mischievous sophistries, that one can scarcely read it with patience,—

> All of Anglo-Saxon origin must feel, if they reflect, peculiar sorrow in seeing the glories of England shaded by her present alliance with the blackness of darkness. England owes her advancement in all that wins respect for nations, her laws, literature, social culture, her energy in commerce, agriculture, manufactures, her glory abroad and her thrift at home, her cathedrals and universities, her castles, cottages and palaces, all that she has, and is, and hopes to be, to the expansive and ennobling power of the Christian Faith. Now is the hour to stand by that faith which has made Pagan Britain the first of Christian lands, and for her challenged universal honour; yet she renounces allegiance to her Lord, who has given to her an arm of power in every land and has baptized her blessings with the waters of every sea. Now is the crisis of English destiny. If England shall continue to deny Christ, the splendour of ages will pale as the early dew, and that Red Cross banner, the pledge of victory when advancing as the ensign of a Christian realm,—that Red Cross banner, hallowed by the glories of a thousand years, and by the memory of brave knights and of a captive king who fought in Holy Palestine,—that Red Cross banner, if, no longer true, it shall infold the Crescent in brotherly embrace, it will fall with that, and will be eaten by the moths and rust of oblivion. England,—Christian England,—if she be ruled by a Moslem cabinet, will set like the morning star, never to rise again!

These are not the words of truth and soberness. It is the language of one whose head is not by very many degrees cool enough to argue such a question as that of this unhappy Eastern war. Again,—

> Christian men! who daily pray for the glories of the Kingdom of Christ! whose hearts thrill with agony as you read of Jewish cruelty and scorn towards Him who is enshrined in your hearts as the purest likeness of humanity—as the express image of God! disregard the politics of the Eastern question, and consider what Mahometan power is and what it has done, before you feel or declare hopes for the success of England and France in their present course of apostacy and wrong.

Let us contrast, for a moment, this sentiment of aversion to the Mahometan Power, as the antagonistic of what is Christian, and therefore the obstruction, the opponent of Christian civilization, and national progress, and social happiness, with that autocratic Power of Russia which is so much preferred, because it is called *Christian.* "England and France," Mr. Dix says, "obstruct this consummation. At a cost of blood which fills English and French homes with anguish, and at a cost of treasure which will spread untold suffering throughout the United Kingdom and the empire of France,—they are striving to keep in chains millions of Christian people, and to debase that Christian system which demands perpetual recognition at their hands." And then, of course, he means the inference to be—nay, he virtually declares it so to be, in several passages—that Russia would not do anything of this kind; that Russia would make it all *Christian*—would make the Mahometan desert a very Christian paradise. Then why does not Russia do this now with all the territories under her absolute sway? Is Siberia a part of Christendom, and are there any Christian graces, is there any Christian civilization, or national progress, or social happiness there? Then the Crimea. It has long been under Russian dominion: and are there any of the blessings of Christianity there, the result of its being ruled by a Christian power like Russia? Would there not have been quite as happy a state of things, if Mahometan Turkey, instead of Christian Russia, had had it under its sway? And these questions are based on facts; and facts are stubborn things.

No,—the very circumstance of a Power so anti-Christian in its social polity as Russia is—whose whole system of despotic rule, and often inhuman persecution, over its own masses of population, and even over those who are boasted of as privileged classes, when the caprices of tyranny break out,—the very circumstance, we say, of such a Power making religion, and a religion of peace, and love, and gentleness, and meekness, like that of Christianity, the blasphemous pretext for its having "cried havoc, and let slip the dogs of war," is of itself quite enough to quash all its pretensions to Christian sympathy. The poor hordes of serfs whom the Czar, in his rage and fury, drove as soldiers into the Principalities of Turkey, it will be remembered, were with awful blasphemy told, that they were fighting for "the true faith," and that they who fell in so *holy* a warfare would be at once transported to paradise! "How it is possible to imagine," says a modern writer, "that a religion breathing the spirit of mercy and benevolence, teaching the forgiveness of injuries, the exercise of charity, and the return of good for evil; how it is possible, I say, for such a religion to be so perverted as to breathe the spirit of slaughter and persecution, of discord and vengeance, for difference of opinion, is a most unaccountable and extraordinary moral phenomenon. Still more extraordinary, that it should be the doctrine, not of base and wicked men merely, seeking to cover up their own misdeeds, but of good men, seeking the way of salvation with uprightness of heart and purpose. It affords a melancholy proof of the infirmity of human judgment, and teaches a lesson of humility from which spiritual pride may learn meekness, and spiritual zeal moderating wisdom."* We apply this, then, to all the Christian abettors or approvers of Russia,—to the author of this work we especially apply it. For even his case is one which presents "a most unaccountable and extraordinary moral phenomenon," while it does indeed "afford a melancholy proof of the infirmity of human judgment, and teaches a lesson of humility from which spiritual pride may learn meekness, and spiritual zeal a moderating wisdom."

Phædo; or, The Immortality of the Soul. By Plato. Translated from the Greek by Charles S. Stanford. New York: William Gowans.

This new edition of a famous classic is enriched with Archbishop Fenelon's life of the author, the opinions of ancient, mediæval, and modern philosophers and divines on the soul's immortality, and notes historical, biographical, and mythological. We also find embodied a catalogue of all the works known to have been written on a future state. There have been numerous English translations of the work, but the present is, without doubt, one of the most meritorious, a faithful exhibition of the sense of the author being united to extreme force and elegance of language. "It has always been supposed," says Fenelon, "that Plato had some knowledge of the true God, the result either of his own reason or of the writings of the Hebrews, to which he might have had access; but it must at the same time be granted, that Plato is one of those philosophers of whom Paul speaks when he says, 'Knowing God, they glorified him not as God, but indulged the vanity of their own imaginations.' In fact, he acknowledges, in his Epinomis, three kinds of gods: superior, inferior, and intermediate. The superior gods, according to him, inhabit the heavens, and by the excellence of their nature, and by the place in which they reside, are so far exalted above us, that, except by the intervention of the intermediate gods, who inhabit the air, and whom he styles dæmons, mankind can hold no intercourse with them. These dæmons the superior gods commission as ministers to the human race. They carry the commands of the gods to men; and to the gods, the offerings and vows of men: each has his own department in the government of the world: they preside over oracles and divinations; and are the authors of all the miracles which are performed, and of the prodigies which happen. There is every reason to believe that Plato's notions of the second species of gods were founded on what is said of angels in Scripture, of which he had some knowledge; but besides these, he admits a third kind of gods, inferior to the second: these he places in rivers; he contents himself by qualifying them with the title of demi-gods, and assigning them the power of sending dreams and performing other wonders, like the intermediate gods; he says farther, that all the elements and all the parts of the universe are full of these demi-gods, who, according to him, sometimes appear and then vanish from our view: here you have, in all probability, the origin of sylphs, salamanders, the elves, *(ondains,)* and the gnomes of the Cabala." We may append the following extract from the Archbishop:—

> Though Plato has composed an excellent dialogue on the immortality of the soul, yet he has fallen into gross errors on this subject, both in relation to the substance of the soul—which he believed to be composed of two parts, the one spiritual, the other corporeal—and in regard to its origin, considering souls as pre-existing, and derived from heaven, to animate different bodies in succession; and that, after having been purified, they shall return to heaven, from which, at the end of a certain number of years, they shall be again employed to animate, successively, different bodies; so that there would be nothing but a continual round of defilement and purification, and returns to heaven and dismissions to earth, to animate bodies.
>
> As he thought that these souls did not forget, entirely, what they had experienced in the different bodies which they had animated, he pretended, that the knowledge which they acquire is reminiscence of what they had formerly known, rather than new knowledge; and on this gratuitously assumed reminiscence he founded his dogma of the pre-existence of souls.

The view taken by the translator, Mr. Stanford, does not appear to coincide with this, he being disposed to give a higher position both to the faith of Plato, and to the purpose and character of his argument:—

> To put a stop to the torrent of incredulity respecting the soul's immortality, he has recourse to two things, which naturally demand a great deference from man, and cannot be denied without a visible authority. The first is, the ceremonies and sacrifices of religion itself, which are only representations of what would be put in execution in hell. The other is the authority of antiquity, which maintained the immortality of the soul; in pursuit of which, he mentions some ancient traditions that point to the truth published by Moses and the prophets, notwithstanding the fables that overwhelm them. Thus we see a Greek philosopher, and no Christian, supplies the want of proof, which is too natural to man, and silences the most obstinate prejudices by having recourse to the oracles of God, which they were in some measure acquainted with; and by so doing, makes answer to Simmias, who had objected that the doctrine of the immortality of the soul stood in need of some promise or divine revelation to procure its reception. Though some blinded Christians reject the authority of our Holy Writ, and refuse to submit to it, yet we see the good Socrates had so much light as to make use of it to support his faith, if I may so speak, and to strengthen this sweet hope of a blessed eternity. He shows that he knew how to distinguish the fabulous part of tradition from the truth, and affirms nothing but what is conformable to the Scriptures, particularly the last judgment of the good and the bad; necessary purgation of those who depart this life under a load of sin; the eternal torments of those who committed mortal sins in this life; the pardon of venial sins after satisfaction and repentance; the happiness of those who during the whole course of their lives renounced the pleasures of the body, and only courted the pleasure of true knowledge, that is, the knowledge of God; and beautified their souls with proper ornaments, such as temperance, justice, fortitude, liberty, and truth. He does not joke upon the groundless Metempsychosis, or return of souls to animate bodies in this life; but speaks seriously, and shows that after death all is over; the wicked are thrown forever into the bottomless abyss, and the righteous conveyed to the mansions of the blessed. Those who are neither righteous nor wicked, but commit sins in this life which they always repented of, are committed to places of torment till they are sufficiently purified.

Dr. Roger Ascham, on a visit to the family of the Marquis of Dorset, at his seat at Broadgate, finding Lady Jane Grey alone, was surprised to discover her intent on the reading of Phædo, the rest of the party being engaged in hunting. She observed to him, that the sport which her friends were enjoying was but a shadow compared with the pleasure of this sublime author. And truly the doctrine of immortality, through whatever mists of error viewed, is ennobling to the spirit; hope that would else perish before life's journey were accomplished, recovers itself with the thought, that though dust shall return to dust as it was, the spirit shall hasten on to God its Saviour, and that mortality shall be absorbed and lost in life. Yet, as Lord Bacon observes, "our inquiries about the nature of the soul must be bound over at last to religion, for otherwise they still lie open to many errors. For, since the substance of the soul was not deduced from the mass of heaven and earth, but immediately from God, how can the knowledge of the reasonable soul be derived from philosophy? It must be drawn from the same inspiration from whence its substance first flowed." Yet, so far as his line of argument was dependent on intuition, or self-consciousness, the dim prevision, a present faith, which, amid the decay of all things, led the author of Phædo in an age of insincerity to abide by his own convictions, we may not unwisely repeat the words:—

> Plato, thou reasonest well,
> Else whence this pleasing hope, this fond desire,
> This longing after immortality?
> Or whence this secret dread, and inward horror
> Of falling into naught? Why shrinks the soul
> Back on herself, and startles at destruction?
> 'Tis the divinity that stirs within us;
> 'Tis heaven itself that points out an hereafter,
> And intimates eternity to man.

There is a portrait in front of this volume which might well answer to any justly preconceived idea of Plato. It was taken from a gem found when excavating some of the ruins of Athens. Mr. Gowans merits our thanks for the collating of the illustrative material here embodied.

Panama in 1855. By Robert Tomes. New York: Harper & Brothers.

This volume consists of a series of picturesque and amusing sketches. The Isthmus route of which it treats is undergoing such changes, that time would be lost in the preparation of any more laboured delineations. The engravings and maps are not unlike the descriptions, rough but graphic. The writer does not mince matters, and prides himself in a brusque mode of dealing with whatever he inclines to notice. He would even risk profanity for the sake of a joke. Like a well known ancient philosopher, he evidently looks on this world as a comedy. The following is his description of Panama:

> The present city of Panama—the new city as it was then called—soon rivalled the old in splendour and importance. While Spain remained the mistress of the seas and her flag waved triumphant in the Pacific and Atlantic, the Isthmus was the great highway between her possessions in the East and West, and the city of Panama became the rich storehouse of her world-wide trade. There, were gathered gold and silver from the mines of America, the rich stuffs, gorgeous products, and spices of the Indies, the enslaved negroes of Africa, and the fabrics of Europe, brought by the richly-laden galleons of Spain, stored at Panama, bought and sold there, and thence consigned to the East and West. The traders of Panama were then the merchant princes who controlled the commerce of the world. The splendour of life of its inhabitants corresponded with their opulence. Palatial residences, capacious storehouses, imposing cathedrals, monasteries and convents, richly endowed with revenue and adorned with gold and silver plate and choice pictures, indicated the luxury, the wealth, and the ostentation of a prosperous people. With the decline and fall of Spain, and the loss of her dominion in the East Indies and Spanish Main, came the ruin of the commerce of the city of Panama. In the broken arches and crumbling towers of the city of to-day, its former magnificence is readily discerned. The California emigration awakened the city momentarily from the lethargy into which it had settled since the loss of its trade consequent upon the declension of the power of Spain, and gave it life and activity, which were, however, but the results of a sudden spasmodic movement; and now, again, since the sounds of the California revolver are no longer heard in its streets, Panama hangs its head and slumbers. The American merchants and traders, who settled there, find their vocation gone, and are fast seeking more busy place for their stirring enterprise. The regularity and rapidity of communication between the Atlantic and Pacific, by means of the fleets of steamers and the railroad, save the necessity of the diminished emigration to California resting by the way, and consequently give the inhabitants of Panama but little benefit from the transit. The foreign inhabitants, who, in 1850, amounted to two thousand, have been reduced to a paltry hundred or so; and these are principally consular representatives of foreign nations, and officers of the railroad and various steamboat enterprises. The natives, amounting to about four thousand, are mostly of the common population met everywhere on the Isthmus—a mongrel race—in which the Indian, negro, and white blood is indiscriminately mixed. There are a few families which boast themselves of pure Castilian blood; but I hardly think they could pass muster before the discerning eye of a shrewd Mississippi dealer in the negro variety of mankind. The better class of inhabitants are government officials, ecclesiastics, and merchants; the inferior people are small tradesmen and labourers. Those who boast themselves of purer blood are unwholesome and effeminate-looking, evidently a race deteriorated by dissipation, indolence, and the effects of the climate. The mixed races exhibit some fine specimens of physical vigour, and the labourers show great strength and powers of endurance. The women are, for the most part, far from handsome, and, being ill-educated, have no social attractions, but are lifeless and uninteresting. The prettiest females are those in whom the Indian and European blood intermingle, producing that beautiful mixture of the *blonde* and the *brune*—where the former gives richness and the latter ripeness of beauty. The amusements of the males are cock-fighting, fandango-dancing, smoking and drinking, in all of which the females occasionally indulge, with the addition of church-going, which is almost peculiar to themselves. They are all fond of cheap finery in dress. The men will give a month's wages for a red silk sash, and the women will sell all they have, and themselves into the bargain, to secure a tawdry calico. The better class of women are seen occasionally on the balconies, or walking to church, veiled in black, and have the conventional look of all the Spanish senoritas.

The island of Taboga, which is distinguishable to the southward from the fortifications of Panama, "down a broad avenue of the gulf, formed by green islands on either side," is described as a tropical paradise:

> Its pyramidal summits look purple in the distance, and their outlines, marked on the blue sky, show through the clear air as sharply traced as a drawing. Taboga rises from the yellow beach, which frames it like a rim of gold, in several peaks, all overgrown with dark green wood and foliage, except here and there upon the slopes a field of maze or yams. Strange enough, to the distant eye, these spots of culture appear the only spots of barrenness amidst the wealth of tropical nature. The ravine which divides the two loftiest of the island hills is filled to overflowing with tropical growth, which seems to rush down in a torrent of foliage, that threatens to overwhelm with its green waves the bamboo village lying in its course at the base of the hills. The village, however, like some resisting rock, checks and divides the torrent, and it is borne on to the right and left in its flow of verdure, scattering here and there a green spray among the huts of bamboo. Down the valley, shut out from the sun by the shade of trees and entangled vines, with orange trees dropping blossoms in the water, a mountain stream flows cool and fragrant, finding its way past the very doors of the bamboo huts over the rocks, through the golden sand, into the blue sea.

There appears a capital opening for hydropathists:

> The natives of Taboga are like amphibious ducks, they are perpetually in and out of the water, they drink deeply of it, they bathe in it unceasingly, they absorb it at every pore, they are completely saturated with it. Many of the natives have, in consequence, a soft, limpid look, like a foreboding dropsy, and their children have great distended pot bellies, and look, lying about naked, like pig-skins filled with Spanish wine ripening in the sun.

To return to Panama:

> The want of a harbour at Panama is an insuperable obstacle to the carrying of heavy freight, without a very important and expensive addition to the construction of the road. At present the terminus at the Pacific Ocean is outside the gates of the city of Panama, and all freight as well as passengers must be conveyed a distance of at least two miles to ship—the harbour not admitting sea-vessels of any considerable draft nearer to the shore. The expense of lighterage, and the necessary damage which attends it, are such as to render such a mode of conveyance of freight impracticable. The Railroad Company are perfectly aware of the incompleteness of their work, and, having purchased three islands in the bay, propose to establish a harbour at one of them, and connect the whole to the mainland by means of a pier, in order that the Railroad may terminate at the sides of the ship. Another plan—that of building a dock like those of Liverpool—has been proposed. Either will be a great undertaking, worthy of the enterprise which has already effected so much, and one or the other will be absolutely necessary fully to accomplish the great purpose of the Railroad, that of revolutionizing the course of trade of the world, by diverting it from the old channel of Cape Horn. The millions which may be required to carry out this design will not be held back by those who have already poured out with no grudging hand their generous largesses for the benefit of commercial enterprise. When this consummation of the noble design shall be effected, and the channel of trade changed, the Panama Railroad will become, in the language of the enthusiastic Darien projector Patterson, the "Door of the Seas." Then will the commercial enterprise and scientific skill which have begun this wonder of the age be rewarded with something more substantial than glory—a remunerative balance sheet to their credit account.

None, in this day, can be blamed for indulging the most sanguine expectations in reference to the changes in the course of trade and commerce which the Isthmus of Panama is destined to aid; though when it was the delight of the learned to people it with horrible chimeras, to set living monsters and active volcanoes and certain death in the path of the venturesome explorer, such dreams would have been pronounced folly. The irreverence of modern travellers is thus hit off, in a spirit not partaking in any degree of reprobation:

> Some strolled with profane steps, heathen Protestants as they were, through the arched entrances of the old churches, decrepit with ruin, mouldy with decay, and almost hid in the green growth which sprung luxuriantly from every gaping crevice, and pushed their way into the very precincts of the sanctuary, where they cast irreverent eyes upon painted-faced, spangled-robed virgins, and honoured saints, in suits of yellow turned up with blue, which were rather the worse for the wear. The young girl, prostrate upon the stone pavement, pouring out her soul in prayer, and the tottering old man bent in trembling worship at the feet of those gaudy images, made up of wood, tarnished gilt, yellow ochre, and rags, should have awed the profane visitors; but they turned upon their heels from the true devotion which these worshippers were wringing from their hearts, and went about scoffing at all they saw, sneering at the frouzy padres, sniffing at the tallow candles, peering into the rotting confessional-boxes, and thrusting their profane fingers into the latticed earlets, through which so many anxious hearts had palpitated the innermost secrets of their lives into the eager ears of their father-confessors.

We conclude with an interesting extract as respects the present Panama Railroad:

> However incomplete the present result, the difficulties in its accomplishment have been great, and the enterprise with which they have been overcome in the highest degree creditable. The Isthmus did not supply a single resource necessary for the undertaking. Not only the capital, skill, and enterprise, but the labour, the material, the wood and iron, the daily food, the clothing, the roof to cover, and the instrument to work with, came from abroad. The United States supplied the enterprising capitalists, the men of science, the engineers, the practical business managers, the superior workmen, the masons, carpenters, and forgers of iron. Distant parts of the world supplied the labourers. From Ireland came crowds of her laborious peasantry. The negroes, stimulated to unusual energy by the prospect of reward, thronged in from Jamaica. The surplus populations of India and China contributed their share. The mixed races of the province of Carthagena, the Indian, Spaniard, and African, completed this representation of all nations, in which the Caucasian, Mongolian, and African, the Anglo-American, European, Negro, American-Indian, and Asiatic, with all their divers temperaments, habits, and religious faiths, mingled together appropriately to join in a work by which the ends of the earth were to be brought together for the common interests of the whole world.

This book seems made for the pocket, and certainly, travellers to and from California, or even forwarders of merchandise by this general highway, cannot fail to profit by its information. At our numerous watering places its amusing pages will prove welcome reading, picturing as it does so many scenes of life, unrestricted by modern conventional ideas.

America Vindicated from European Theologico-Political and Infidel Aspersions. By Thos. J. Vaiden, M. D., St. Paul, Minnesota Territory. New York: Morgan & Co.

Who wants this Vindication? We are at a loss to divine the purpose of its printers in sending it to the office of the *Churchman.* Haply they calculate on such a scathing as shall allow them to profit by the notoriety thus accorded; but in any such hope printers and author shall alike be disappointed. Were we to put the latter on a par with Thales, who conjectured that the material universe was composed of a single element, or with Æschylus in his conception of an original undefinable causative principle, we might rejoice the *illuminati* of St. Paul, a place doubtless held by some of them to be the earth's centre; but this would be to dishonour men who never scoffed at the gods, or perverted to the basest of passions that apprehension of the principle towards which they dimly groped. Yet here is also the one-idea book and the one-idea man. Like Patrick Henry, with his reiteration of the butcher's demand, "Beef! beef! beef!" we find little in it but the cry of "Mind! mind! mind!"—mind deified at the expense of all other faith, and going under the sounding name of "mentality." Out at St. Paul's there, this dispenser of "simples," querulous by the fumes of his own potations, has internally disputed with every divine and philosopher that, living or dead, in ghostly nudity or fleshly raiment, passed that way, and even laid violent hands on the Baron d'Holbach, who, bent on discovering for himself the laws of the moral and physical world, found out, some years since, that "man is the work of Nature, is submitted to her laws, cannot deliver himself from them, and cannot step from them even in thought;" whereas this son of a gentleman considerably older than Æsculapius draws the hair-splitting distinction, that "man is part and portion, just that much and no less, of Nature." This is the root of the book, such as it is. "Priests" and "paper bibles" have the especial hatred of this scion of the House of Beelzebub. He sees nothing in the gigantic progress of this country but the action of "Nature, a universal functionary, a concentration of universal phenomena of causes and effects, under the perfect regulation of its perfect conservator, who consummated universal consummation." With this awful show of metaphysics, and with sagacious appeal to rowdy patriotism, the author bears down on the mass of unformed, discontented, and irreligious minds, with a cargo of heathenish tenets, glorying in the getting free from all conventionalism, in hailing the furthest capes of intelligence, and holding the secret of human good in his dogma of "mentality." Good Christians are not to shudder at him, for he denies that he is an "infidel bantling," and having examined the tables of the human race as classed under either sex, and compared the almost equal numbers, does not find polygamy prescribed in nature. What, then, is his religion? Simply "a creation." And what the origin of all faiths? "Sordid motives." There is no *finis* on the last page; probably the writer conceives this scintillation of impious vanity to be, in the way of creation, a spheroid, or possibly a thing germinated from the ripeness of his own acquirements, and consequently without ascertainable beginning or end. He has apparently exhausted all his sequences, there remains but his own end—destruction. Well may we again ask, Who wants this Vindication?

Learning to Talk. By Jacob Abbott. New York: Harper & Brothers.

This is a series of entertaining and instructive lessons in the use of language, which are aided very effectually by nearly two hundred engravings, mostly the work of French artists. Were we to examine this book critically, we might not endorse all its phraseology, but upon the whole, it will fulfil its intention; the description answering the engraving, the volatile attention of the child is likely to be sustained. In fact, this little work carries teaching by illustration further than we have yet seen it in infantile books, and it may be doubted if, with all the advantages of linear description, full avail has been yet made of it in such productions. The following trifle may serve as a sample:—

BIRDS.

> Beasts walk on the ground; fishes swim in the sea; birds fly in the air. Beasts have legs to walk with; fishes have fins to swim with; birds have wings to fly with.
> How would you like to see some pictures of birds?
> Here they are, plenty of pictures of birds. Oh, how many!
> This is the sparrow, and this is the lark,
> And this is the screech-owl that hoots in the dark.
> He hoots: he says Hoo! Hoo! Hoo!—Hoo! Hoo! Hoo!
> The robins are pretty, and so are the wrens,
> And what do you think of these roosters and hens?
> This bird, on the branch of a tree, is a linnet;
> And here is a brook, with a bird wading in it.
> Should not you think that poor little bird would be afraid to go into the water so deep? I suppose he is going to find something to eat. I wish he was here by our house, on the step of the door, and I would go out and give him some crumbs, and then he would not have to go wading so deep into the water to look for his food.
> The jackdaw looks grave, but he acts very funny;
> The magpie is worse, for he steals people's money.

This may seem very childish; but the book, it must be remembered, is for childish minds.

Dickens's Household Words, for September, (Dix & Edwards, New York,) along with the usual variety of subject matter, has a tale in twelve chapters, completed in this number, entitled "The Yellow Mask," which is itself worth the price of the whole.

Littell's Living Age, No. 587, presents us with ten articles of goodly length, selected from some of the more popular British periodicals, and the usual collection of short articles and poetry.

Jeannie Marsh of Cherry Valley, is the title of a new song just published by Horace Waters. The words are by General Morris, and the music by Thomas Baker. The song, we understand, is already becoming popular, especially among Jeannie's own sex.

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* Story.

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PROTESTANT EPISCOPAL BROTHERHOOD OF NEW YORK.—The objects of this Brotherhood are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Charity Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of the Brotherhood, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Brotherhood upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio*.

OFFICERS FOR 1855.

President: RICHARD SILL, 343 Broadway.
1st Vice President: CHARLES P BURDETT, 47 Fulton street.
2d " " JOHN G. AMBLER, M.D., 31 Washington Place.
Corresponding Secretary: O. B. WILSON, 25 Beaver street.
Recording Secretary: THEO. R. MCILWAINE, 43 Chambers street.
Financial Secretary: A. W. HOFFMAN, 55 Warren and 55 Murray st.
Treasurer: CHARLES G. TILL, 299 Broadway.

Pamphlets containing the Constitution, By-Laws, &c., of the Brotherhood may be obtained of any of its Officers or members. Parties out of the city wishing pamphlets, &c., are requested to address the Corresponding Secretary. ml-1y

SCHOOLS.

MRS. MILLETT'S SELECT DAY AND BOARDING SCHOOL FOR YOUNG LADIES, No. 171 East Seventeenth street, near Stuyvesant Square, New York. Under the patronage of the Provisional Bishop and several distinguished clergymen of the Protestant Episcopal Church.

The term will commence on Tuesday, 18th September next. Mrs. Millett requests that an early application will be made for admission, as her number of pupils is limited to eight boarders and twenty day scholars. A Prospectus setting forth the terms and advantages of the school can be had on application, and will be sent by mail to any person requirin it. au16-5t

MURRAY HILL BOARDING AND DAY SCHOOL FOR YOUNG LADIES.—MRS. HOWLAND and daughters respectfully inform their friends and the public that their School, No. 40 East Thirty-fifth street, near Madison Avenue, will be re-opened on Monday, September 3d. A Primary department will be added for the instruction of children of both sexes. Tuition $10 per term.

The location is a desirable one, being retired and healthy, with abundant means of access by stages and cars to all parts of the city.

English studies receive especial care, while French is the common language of the School and family. Circulars, with complete details, may be obtained at the residence of the Principals.

Refer to Hon. Henry W. Saussure, Hon. James L. Petigru, Rev. Saml. Gilman, D.D., Francis Y. Porcher, M.D., John Holbrook, M.D., St. John Phillips, M.D., Wm. Gilmore Simms, Abraham Moise, Esq., Charleston, S. C.; Rev. Dr. Bellows, Rev. Samuel Osgood, D.D., Washington Irving, Esq., Geo. P. Morris, N. P. Willis, New York city; Rev. Dr. Nott, President of Union College, Schenectady, N. Y.; Rev. Dr. M. B. Anderson, President of the Rochester University, N. Y.; Rev. A. C. Kendrick, Rochester University, N. Y.; Rev. C. J. Bowen, Williamsburg, L. I.; Col. J. W. Scott, New Brunswick, N. J.; Rev. A. A. Livermore and R. R. Springer, Esq., Cincinnati, Ohio; Rev. A. A. Lipscombe, D.D., Montgomery, Ala. au16-4t*

THE MISSES ROHR RESPECTFULLY INFORM their friends and the public that their Day and Boarding School, No. 151 West Thirty-fourth street, will be re-opened on Thursday, September 13th. Circulars can be obtained at their residence, No. 151 West Thirty-fourth street. jy26-tf

MISS BALLOW'S SCHOOL FOR YOUNG LADIES, No. 24 East Twenty-second street, will be re-opened on Thursday, the 13th of September. au9 8t

MISS ADRAINS' BOARDING SCHOOL FOR YOUNG Ladies, Jamaica, Long Island, will re-open on Monday, September 17th. au9-3m$

MURRAY HALL.—CHURCH BOARDING AND DAY School for Young Ladies, under the supervision of the Provisional Bishop of the Diocese, No. 101 West Thirty-sixth street, near Broadway, New York, will re-open on Tuesday, September 11th, 1855. Rector, the Rev. JOHN J. ELMENDORF. The Senior and Junior Classes will hereafter pursue their English studies under the exclusive, personal charge of the Rector, and the number in any class will therefore not be allowed to exceed *ten*. Circulars may be obtained at Lockwood's, or at Stanford's, 637 Broadway; or the Rector may be addressed personally or by letter as above.

REFERENCES.—The Hon. and Mrs. Murray Hoffman, Samuel Davis, Esq., G. P. Camman, M.D., Mr. and Mrs. L. M. Hoffman, Mr. and Mrs. N. P. Bailey, Mr. Chas. Roome, Pres. Man. G. L. Co. au9-3m

HOBART FREE COLLEGE, GENEVA.—The first term of the Collegiate year, 1855-6, will open on Thursday, September 6, 1855. Tuition and room rent free.
au2-6t BENJ. HALE, President.

EPISCOPAL ACADEMY OF CONNECTICUT.—FALL TERM BEGINS SEPTEMBER 6th.—A limited number of pupils is received into the family of the Principal, at $65 per term of 14 weeks, for Board, Tuition, &c. Catalogues and full information at Stanford & Swords, 637 Broadway. Reference to the Bishops and Clergy of the Diocese. Address

REV. EDWARD BALLARD, Principal.
Cheshire, Conn., July 30, 1855. au2-6t

THE FRENCH PROTESTANT INSTITUTE FOR YOUNG GENTLEMEN.—Boarding and Day School, under the direction of Prof. ELIE CHARLIER, of Paris, will be opened on the 12th of September next, in the large and convenient building, No. 48 East Twenty-fourth street, near Madison Park. This Institution will present a thorough course of instruction in all its branches. Its speciality will be the French language; the system of education based on European and American experience. Comfortable arrangements are made for a limited number of boarders. Prospectus, containing full particulars, testimonials, &c., to be had by addressing as above.

REFERENCES:

PARIS—A. Thiers, ex-First Minister of State; Rev. J. H. Grandpierre. GENEVA—Prof. Merle D'Aubigne, D.D. BOSTON—Prof. A. Guyot, Prof. Louis Agassiz. NEW YORK—C. King, LL.D., Rev. J. Ferris, D.D., LL.D., Rev. S. H. Tyng, D.D., Rev. F. Hawks, D.D., Rev. Wm. Berrian, D.D., Prof. H. Crosby, W. C. Bryant, H. Peugnet, Rev. Gorham D. Abbott, of Spingler Institute, and many others. au2-7t

MISS HAINES BEGS RESPECTFULLY TO GIVE notice to her friends and the public, that her School, No. 10 Gramercy Park, will re-open on Tuesday, September 18th.

Circulars can be obtained at her residence, or at Messrs. C S. Francis & Co.'s, No. 252 Broadway, or at Mr. Doremus & Nixon's, 21 Park Place.

Applications can be made by letter addressed to Miss HAINES, at her residence.

New York, July 26, 1855. jy26-10t

BOARDING SCHOOL FOR BOYS, NORWALK, CON.—C. M. SELLECK, Principal.—This School will commence its second session on Wednesday, the 5th of September next. The School is located in a central yet retired part of the village of Norwalk, Conn. This place borders on Long Island Sound, about 40 miles from New York city. By means of New York and New Haven Railroad, communication between the two places is rendered easy, frequent, and rapid.

Every facility will be offered for a thorough prosecution of all the English and Classical studies necessary to a preparation for college, or for engaging in any of the commercial or active pursuits of life. The Classical department will be under the charge of a competent teacher, who will devote his entire time to that division of the School; also, the division of higher Mathematics and the Natural Sciences. Tuition will be given in the Modern Languages; also, in Music, Drawing, etc. The design of the Principal will be to secure to the pupils placed under his care a thorough and complete preparation for College or for Business. The proper physical, mental, and moral cultivation of his pupils will also engage his strict attention.

The number of scholars is limited. The terms of the School are $225 per annum. The Modern Languages, as also Music and Drawing, are at an advanced charge of the above rate.

Any information in relation to the School will cheerfully be given, either by personal application to or correspondence with the Principal, at his residence, Norwalk, Conn. He has the pleasure of referring to the following persons.

Rev. R. B. Van Kleeck, D.D., New York; Rev. Wm. C. Mead, D.D., Norwalk, Conn.; Rev. T. W. Coit, D.D., Troy, N. Y.; Rev. T. A. Starkey, Albany, N. Y. jy19-3m

CHRIST CHURCH HALL, POMFRET, CONN.—REV. JAMES MORTON, Rector. The Summer Term of this School will commence May 14th, 1855. For salubrity of location, and remoteness from temptations to which youth is prone to yield, "The Hall" is well and widely known. The course of studies to be pursued will embrace all the branches of a regular English education, with the Hebrew, Greek, Latin, and French languages. Instruction will be of a most thorough kind. It will be the earnest aim of the Rector, also, to give his pupils the advantages of religious training; and assisted by his Lady, to surround them with all the comforts and softening influences of Home. In order to contribute to that order and discipline so essential to the improvement of pupils, as well as the well-being of the school, the Rector would prefer receiving none over 14 years of age.

TERMS—Board and Tuition, including washing, lights, &c., $85 per session of 14 weeks, or $250 per annum.

Terms for Day Scholars, $8 per session.

Tuition is expected to be paid quarterly in advance.

The School year is divided into three quarters or sessions of 14 weeks. Pupils received during the term.

REFERENCES.—Rt. Rev. Bishop Williams, Middletown, Conn.; Rev. Wm. F. Morgan, Norwich, Conn.; Rev. R. Camp, Brooklyn, Conn.; Rev. R. Hallam, D.D., New London, Conn.; Rev. S. R. Johnson, D.D., New York; Rev. E. M. Johnson, Brooklyn, L. I.; Rev. T. T. Guion, Brooklyn, L. I. my17-tf

CHESTER FEMALE INSTITUTE, ARMONCK, WESTCHESTER CO., NEW YORK.—Rev. I. DYCKMAN VERMILYE, Rector.

TERMS—Seventy-five dollars per Session of 22 weeks, payable in advance. Music, with the use of Piano, an extra charge of $10 per quarter. Sessions commence May 1st and November 1st. Applications for admission or for circulars to be made to the Rector.

"During my recent visitation of Westchester county, I was at the 'Chester Female Institute,' and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system I am satisfied is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust. "JONA. M. WAINWRIGHT,
"Prov. Bishop of the Diocese of New York.
"New York, June 8, 1853." my3-tf

ROSE HILL BOARDING SCHOOL FOR YOUNG LADIES, at Danbury, Conn., Mrs. G. M. WHITE, Principal. The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.

For reference and terms, apply to the office of The Churchman, or to W. T. PINKNEY, President of the Astor Insurance Company, 67 Chatham street, or to C. H. ROACH, Esq., 826 Greenwich street, or 21 Park Place, New York. a5-1y

DEER HILL INSTITUTE.—A BOARDING SCHOOL for Boys, at Danbury, Connecticut, the Rev. I. LEANDER TOWNSEND, M.A., Rector, aided by competent Instructors.

Number limited to twenty-five. Terms, $200 per annum, always in advance. The Third Term will commence on Monday, May 7, next. For Circulars, &c., apply to the Rector. m22-1y

THE SUBURBAN HOME SCHOOL, NEW HAVEN, Conn., offers superior advantages to a very limited number of boys. Their health, manners, and morals receive constant supervision, makes this a good substitute for HOME. Frequent exercises on horseback, and by carriage. Location retired and healthful; the grounds nearly three acres. References—Bishops BROWNELL and WILLIAMS For circulars, &c., address the Rev. ALONZO G. SHEARS. ja1-1y

C. W. IRVING & BROTHER, 240 BOWERY, have in store, and are daily receiving, a complete assortment of Laces, Embroideries, White Muslins, Handkerchiefs, Cravats, Ribbons, Millinery, and Fancy Goods.

Ladies', Gentlemen's, and Children's HOSIERY of every description.

Kid, Silk, Lisle, and Cotton GLOVES, all qualities.

Ladies' and Children's Silk MITTS, all prices.

Dress Trimmings, Haberdashery, and a great variety of small wares.

Embroidery and Sewing Silk, all colours, in quantities to suit.

The Trade supplied with any of the above, at the LOWEST CASH PRICES. my31-6m

HOUQUA TEA STORE, 418 Grand street, New York.—Families and Boarding-house-keepers will find it to their interest to call at this Establishment, where will be found a choice selection of first quality Teas, Coffees, Sugars, &c.
oct7-1y MILLER & WATTSON, Proprietors.

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f10-1y BARRETT, NEPHEWS & CO.

MUSIC AND MUSICAL INSTRUMENTS.

REMOVAL.—BACON & RAVEN HAVE, IN CONSEQUENCE OF the extension of Canal street, removed their Piano Forte Wareroom to No. 135 Grand street, one block east of Broadway. They offer their friends and the public at their new place of business an extensive assortment of Piano Fortes, warranted in every respect.
mr22-1y

P. LYNCH RESPECTFULLY INVITES ATTENTION to his improved "DIAGONAL SCALE PIANO FORTES," which, for power and richness of tone, cannot be surpassed. Pianos to let or hire. P. LYNCH.

Manufactory and Warerooms 833 Broadway, one door below Thirteenth street. m29-1y

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6¾ to 7¼ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.

GROVESTEEN & TRUSLOW,
sep23-1y 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

GEO. F. BRISTOW, MORSE & CO., PIANO FORTES AND MELODEONS. 423 Broadway. oct14-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Sets of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. ml-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,

548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mar1-1y

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:

No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
No. 2. Four stop—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.
No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.
No. 4. 8 stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.

The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to
marl-1y HENRY ERBEN, 172 Centre street, N. Y.

ORGANS.—HENRY CRABB, Flatbush (near Brooklyn), L. I., having made extensive enlargements, last season, to his Manufactory, is prepared to furnish Church Organs of every size at the shortest notice, and of a quality not exceeded by any, and on as favourable terms.

Being located where rent and expenses of living are comparatively light, and having associated with him his five sons, doing the work ourselves enables us to furnish Organs of good quality at low price.

Application by letter, will receive prompt attention. Omnibuses run from Fulton Ferry every few minutes to the Factory in Clarkson street, Flatbush.

N.B.—We have several Organs building, from those of 6 stops up to 80, with 32 feet pipes. We can refer to some of the best Organs in our Cities for specimens of our work, such as the Organ in the Church of the Holy Trinity, Brooklyn, and others. ap19-1y-$

LARGE CHAPEL ORGAN FOR SALE—made by H. ERBEN, containing Op. Dia., St. Dia., Principal, 15th, Flute, and Trumpet—(GG Organ) in a general swell, to be seen at Hope Chapel, 718 Broadway, near Fourth street. For terms apply to JULIAN G. DAVIES, Piano Forte Wareroom, 773 Broadway, New York. a12-tf

BELLS! BELLS!!—The subscribers, at their long established and enlarged Foundry, manufacture upon an improved method, and keep constantly on hand, a large assortment of their superior BELLS, of all descriptions, suitable for Fire Alarms, Churches, Academies, Factories, Steamboats, Plantations, &c., mounted with their "Rotating Yoke," and other improved Hangings, which ensure the safety of the Bell, with ease and efficiency in ringing. Warrantee given of tone and durability. For full particulars as to Chimes, Keys, Weights, &c., apply for Circular to A. MENEELY'S SONS, West Troy, Albany county, New York.

HITCHCOCK & CO., Agents, 116 Broadway, New York.
m1-1y$

DAGUERREOTYPES.

Cameo-Daguerreotypes taken only by CHAS. H. WILLIAMSON, artist and proprietor of the Williamson Gallery in Brooklyn, 249 Fulton street, opposite Clinton. sep30-1y

J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broadway, (first door below the City Hospital.) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.

Having applied himself for the last twelve years, to the practical as well as the theoretical in his business, devoting all his personal energy to the perfection of the Pictures issued, he willingly challenges comparison between any pictures having the name of "THOMPSON" upon them, and those made made at any other establishment. And although his prices are lower than are charged at any other respectable Gallery, he feels satisfied that his Pictures are at least as good as any made in the City.

A complete assortment of very fine English GOLD LOCKETS, PINS, RINGS, BRACELETS, &c., &c., (plain and enamelled,) and all styles of fine French CASES, FRAMES, &c., &c., of his own importation, of the best quality, and at low prices.

Velvet, Papier Mache, and Pearl Cases, with Pictures, from $1.50 to $30 each.

Daguerrean Operators, from the Country, wishing Stock or Materials, would do well to call before purchasing elsewhere.

☞ Please notice the name and number.

oct7-1y J. W. THOMPSON,
Daguerrean Artist and Stock Salesrooms, 315 Broadway, New York.

DAGUERREOTYPES FOR 50 CENTS, in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoiseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given. oct14-1y

R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14-1y

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square.—To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the GALLERY OF DAGUERREOTYPES, 206 Chatham Square.

☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.

Here will be found a large and new arranged Skylight upon the Second Floor, together with a fine Reception Room, over one hundred feet deep. The location is public, yet convenient, and at all times visitors are received in the most courteous manner.

The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.

☞ Particular attention paid to taking Children's Daguerreotypes. Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.

Mr. Thwaite attends personally to his patrons.

Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7-1y

LAWRENCE'S GALLERY is the VERY BEST place in the world to get a GOOD daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photograps are exceedingly life-like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.

N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30-1y

BRADY'S NATIONAL GALLERY OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.

Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particular attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.

The attention of the public is especially invited to the new style of DAGUERREOTYPES ON PAPER, combining the *accuracy* of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.

Strangers visiting New York are cordially invited to visit this establishment, where will be found the largest collection of life-like portraits of American and European celebrities to be seen in this country

Open to the public at all times. sep9-1y

CARRIAGES.—ISAAC MIX jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f3-1y

CLOCKS FOR CHURCHES, PUBLIC BUILDINGS, VESTRY AND SESSION ROOMS, RAILROAD STATIONS, OFFICES, &c. Also, Regulators for Jewellers' and Astronomical purposes. The undersigned, having succeeded in counteracting effectually the influence of the change of temperature upon the pendulum, and introduced a new regulator, are enabled to produce an accuracy of time heretofore unequalled. Glass dials for illuminating, similar to those in the City Hall, New York, furnished. Address

JOHN SHERRY & CO.,
Oakland Works, Sag Harbor, New York.

"Sherry & Co. have established a reputation as the best clock makers in the world."—[Scientific American. je21-1y

LIFE AND FIRE INSURANCE.

QUARTERLY STATEMENT OF THE AFFAIRS of the MUTUAL LIFE INSURANCE COMPANY of New York, for the quarter ending 31st July, 1855.

Net assets on hand, May 1st, 1855, per last report,			$2,950,059 43
RECEIPTS DURING THE QUARTER.			
For Premiums and Policies,		$180,411 46	
Interest,	$122,731 50		
Less included in last statement,	77,797 04	44,934 46	
			226,345 92
			$3,175,405 35
DISBURSEMENTS.			
Paid expenses, including rent, salaries, medical fees, postage, exchange and advertising,		$12,738 96	
Paid commissions,		6,675 91	
Paid State and City taxes,		1,221 98	
Paid claims by death and additions to same,		51,921 38	
Paid surrendered Policies and Dividends,		6,858 29	
Paid reduction of Premiums,		668 52	
Paid annuities,		984 17	
			81,069 21
Total Assets,			$3,094,336 14
ASSETS.			
Cash on hand and in Bank,			$11,980 81
Bonds and Mortgages,			2,893,534 99
Fire Insurance account,			364 84
Premium account, (Quarters not due)			86,080 43
Bills receivable,			3,378 62
Deposited for taxes,			4,276 38
Interest accrued and not due, Interest due and not paid,			38,642 18
Due from Agents,			56,077 89
			$3,094,336 14
Increase in Investments on Bonds and Mortgage,			$175,211 45
Losses by Death, not due,			$38,000 00
Amount at risk, 1st May, 1855,			$22,599,683 35
Amount at risk, 1st August, 1855,			$23,206,943 34
Number of policies running 1st May, 1855,		8,195	
Total number running 1st Aug., 1855,		8,358	
Of which 7,319 are for Life.			
" 866 " 7 years.			
" 34 " 1 year.			
139 irregular periods.			
8,358			
Increase in amount at risk,			$607,260 00
Increase in amount of Policies,		163	
Average amount insured for each Policy of increase,			$3,725 52

F. S. WINSTON, Pres dent.

I. ABBATT, Secretary.

I have examined the above report, and find it to be correct.
C. GILL, Actuary.

TRUSTEES.

Frederick S. Winston,	Richard Patrick,	Alfred Edwards,
Millard Fillmore,	Joseph Blunt,	Lucius Robinson,
David Hoadley,	Nathaniel Hayden,	Samuel D. Badcock,
William V. Brady,	Jonathan Miller,	Rodman G. Moulton,
Henry A. Smythe,	Abraham Bininger,	Charles J. Stedman,
Robert H. M'Curdy,	John P. Yelverton,	Cephas H. Norton,
John V. L. Pruyn,	John Wadsworth,	John P. Treadwell,
William Betts,	Wm. J. Bunker,	Ezra Wheeler,
Isaac Green Pearson,	Samuel M Cornell,	William H. Popham,
William Moore,	Samuel E. Sproulls,	Lycurgus Edgerton,
John H. Swift,	John M. Stuart,	W. Smith Brown,
Eugene Dutilh.	Hamlin Blake,	George R. Clark.

FREDERICK S. WINSTON, President.

ISAAC ABBATT, Secretary.
CHARLES GILL, Actuary.

SCHEDULE OF LOSSES DURING THE PAST SIX MONTHS, VIZ.: FROM FEBRUARY TO AUGUST, 1855.

Place of Residence.	Occupation.	Cause of Death.	Amount of Premiums paid to Company.	Amount of Policy and Profits paid by the Company.	To whom paid.
Houston, Texas	Clerk	Yellow Fever	$68 76	$1,000 00	Mother.
Berlin, Conn.	Manufacturer	Inflammation of Bladder	520 00	1,195 09	Widow.
New York	Lady	Utero Peritonitis	20 08	2,000 00	Assignee.
New Berlin, N. Y.	Farmer	Inflammation of the Lungs	511 00	2,679 70	Children.
Buffalo, N. Y.	Merchant	Consumption	466 40	2,202 10	Guard'n of Children.
New York	Lady	Softening of the Brain	797 00	1,404 02	Assignee.
Newark, N. J.	Clergyman	Chronic Diarrhœa	27 75	1,000 00	Widow.
New York	Merchant	Suicide—Insanity	124 50	5,000 00	do.
Newark, N. J.	Grocer	Enlargement of Heart	138 60	1,064 81	do.
Newark, N. J.	Mechanic	Fall from a Tree	134 40	1,035 41	Guard'n of Children.
California	Clerk	Lockjaw	20 51	106 65	Assignee.
At Sea	Merchant	Drowned in the Arctic	409 60	4,124 78	Administrator.
Newark, Ohio	Merchant	Congestion of Lungs	687 50	5,289 04	Widow.
Rochester, N. Y.	Merchant	do.	90 90	600 00	Assignee.
Cleveland, Ohio	Clerk	Consumption	39 70	2,000 00	Mother.
Mobile, Ala.	do.	Erysipelas	1,215 20	6,361 74	Creditor.
Paterson, N. J.	do.	Pericarditis	122 00	1,048 51	Widow.
Shaftesbury, Vt.	do.	Consumption	42 14	1,000 00	Brother.
Chicago, Ill.	Land Agent	Serous Apoplexy	1,584 18	10,690 14	Widow & Assignee.
New York	Pres. Marine Ins. Co.	Emphysema of Lungs and Dropsy of Pericardium	2,005 00 2,178 00	5,939 76 6,090 62	Executor. Widow.
Elizabethtown, N. J.	Clerk	Inflammation of Brain	$415 60	$1,111 72	Widow.
Rochester, N. Y.	Saloon Keeper	Chronic Diarrhœa	17 00	500 00	Creditor.
Muscatine, Iowa	Clerk	Lung Fever	63 46	1,000 00	Widow.
Newark, N. J.	do.	Inflammation of Kidneys	145 80	1,063 30	Administrator.
Seneca Falls, N. Y.	Trader	Consumption	78 24	3,000 00	Creditor.
Rochester, N. Y.	Machinist	Inflammation of Brain	207 00	1,112 03	Widow.
do.	Physician	Consumption	104 40	1,048 40	do.
Brockway, Mich.	Peddler	Dropsy	26 40	500 00	Creditor.
Charleston, S. C.	R. C. Bishop	Congestion of Lungs	1,489 60	10,494 12	Administrator.
New Orleans	Banker	Exhaustion of Nervous System.	843 00	10,000 00	Widow.
Bernadotte, Ill.	Merchant	Aneurism of Aorta	370 84	8,000 00	Assignee.
Mississippi River	Lawyer	Drowned	47 28	1,000 00	Widow.
New Haven, Conn.	Agent	Diarrhœa	59 40	533 19	do.
New York	Machinist	Enlargement of Prost. Gl'd	260 10	590 10	do.
Charleston, S. C.	Clerk	Pneumonia	422 41	5,528 76	Administrator.
St. Louis, Mo.	Mechanic	Asiatic Cholera	301 44	4,000 00	Widow.
Milwaukie, Wis.	Clerk	Hemorrhage of Lungs	224 00	1,123 46	Assignee.
Nashville, Tenn.	Merchant	Cramp Cholic	27 43	2,500 00	Administrator.
Mobile, Ala.	do.	Killed by Runaway Horse	993 60	10,000 79	Trustee f'r Children.

NOTE.—This unusual list of accidental deaths from various casualties will be further increased by the recent death by *lightning* at Irvington, Westchester county, N. Y., of a late highly respectable merchant of this city, the holder of one of our earliest Policies of $10,000. au16-4t

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year, without extra charge*. CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company.

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oct7-1y

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation ten years, and now have an accumulated fund of $903,063 70, principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.

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LIFE AND FIRE INSURANCE.

THE MARKET FIRE INSURANCE COMPANY, Capital $200,000. Office, 286 Pearl street, Market Bank Building.

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This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f24-1y] ASHER TAYLOR, Secretary.

FULTON FIRE INSURANCE COMPANY, NO. 40 Wall street, New York (Manhattan Bank Building). Capital, $150,000. Insures Buildings, Merchandise, Furniture, Vessels in Port, and their Cargoes, &c.

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a19-1y

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, £2,000,000 Sterling, or $10,000,000; paid up Capital and Surplus, $3,000,000. A Special Fund of $150,000 invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

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LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, $150,000. Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

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GEORGE B. DRAKE, Surveyor. my24-1y

MECHANICS' FIRE INSURANCE COMPANY.—Office, 271 Broadway (Shoe and Leather Bank Building,) corner Chambers street. Capital, $150,000.

This Company insures against Loss and Damage by Fire, on the most favourable terms, Buildings, Merchandise, Furniture, Vessels in Port, and their Cargoes, and also against the Risks of Inland Navigation. Orders by post, or in person, will be promptly attended to.

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THE MERCHANTS' INSURANCE COMPANY, OF THE CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, $200,000. Insurance against Loss or Damage by Fire.

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my3-1y

DENTISTRY.

DR. A. STARR, SURGICAL AND MECHANICAL DENTIST, No. 428 Grand street, between Attorney and Ridge streets, New York. a5-1y

BERHARD,—SURGICAL AND MECHANICAL DENTIST, and manufacturer of Incorruptible Teeth, No. 167 Bowery, between Delancey and Broome sts. (east side,) New York. Sep. 23-1y.

DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor. 12th street,) formerly 229 Grand street, New York. oc14-1y

IMPROVED ARTIFICIAL TEETH.—DR. J. ALLEN, late Professor in the Ohio College of Dental Surgery, invites attention to his improved method of constructing artificial dentures, which combines the following advantages:

First—There are no seams or crevices for the lodgment of food, to vitiate the saliva or infect the breath, as not even the slightest moisture can get between the teeth and plate.

Second—An Artificial Gum, which is as firm and indestructible as the teeth, is fused, at a high heat, between and around their base, which unites them firmly to each other, and to the plate upon which they are set. This gum imparts to the teeth that peculiar expression and life-like appearance which characterizes the natural organs.

Third—Great strength is obtained by thus uniting the teeth, gum, and plate, and no ordinary force in masticating can break them from their base.

Fourth—The *natural form and expression of the mouth and face can be restored*, in cases where they have become sunken. This is done by means of additional attachments to the framework supporting the teeth. These attachments are so formed as to *bring out the sunken portions*, and sustain them in their proper position. They are covered with the above named gum-compound, and become component parts of the denture, and, when rightly formed, can not be detected by the closest observer. This method of restoring the cheeks to their original fullness, and also the natural form and expression of the mouth and lips, has been well tested, having been made a special feature in the author's practice, for several years past. A variety of Photographic and Daguerreotype likenesses, which have been taken of persons without this improvement, and also with it, can be seen at his office, showing the great change in appearance which is produced in the countenances of individuals now wearing dentures constructed upon this principle, which the public are invited to call and examine, together with other specimens of his improved style of work not requiring the above attachments.

Fifth—A clear and distinct articulation of speech is restored. This important change is effected by having the inside of the teeth and gum of a natural form. To this the tongue is readily adapted. This perfect adaptation of the tongue to the denture prevents the hissing or muffled sounds in speaking or singing, so often observed in persons wearing artificial teeth.

Sixth—The plates usually employed for this work, are platina, the purity of which prevents even the slightest tarnish, or unpleasant taste in the mouth. In short, this system embraces many new and important features, which are readily appreciated by those wearing artificial dentures upon this principle. With reference to the utility of this method, numerous testimonials can be given from eminent Dentists in the various cities of the Union, and persons wearing the work in this and other cities.

J. ALLEN, 30 Bond street, New York.

P. S.—Persons desiring further information in reference to the above, will be furnished with pamphlets, free of postage, by sending a note, with address, to J. ALLEN. je7 6m

DRAPERS AND TAILORS.

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens'" Department.

The Clerical Department embraces the following articles, 'to wit' —CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. ml-tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, 'according to the regulations of the English Church.'

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, 'together with perfect fitting vestments,' has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
ml-1y No. 120 Bleecker street corner Wooster street.

JAMES H. STEVENS, Merchant Tailor and Clothier, 28 Bowery. Spring Stock on hand, and Fashions decided on. a5-1y

THE LONG ISLAND DYEING ESTABLISHMENT, NO. 25 JOHN STREET.—The proprietor of this well-known Dye House informs the public that the greatest care is taken in refinishing all kinds of Goods, such as Canton Crape Shawls, Silks, Satins, and Velvet, Worsted Shawls, Merinoes, Thibet, and Cashmere. Also, Gentlemen's Garments, Table Covers, and Muslin and Lace Curtains. The colouring is done by a new process, giving a very fine appearance to the articles dyed, without injuring them. A continuance of the generous patronage of the public is respectfully solicited.

L. DUHAIN,
je7-3m No. 25 John street.

THE WORLD AT HOME.

American Association for the Advancement of Education.—The fifth Annual Session of this Association commenced on the 28th inst., Prof. A. D. Bache taking the chair. The Professor delivered an address on the occasion of his resigning, deprecating the rivalries existing between the Common School system and the Collegiate Institutions of this country; he lauded Philadelphia as 'affording the best system of educating persons destined for mechanical pursuits, and expressed his desire that all classes should be so well educated as to remove all cause for rivalry. The Hon. Henry Barnard, of Connecticut, was then elected President. Professor Halderman of Delaware advocated the necessity of making education essentially democratic, and Professor Pierce of Harvard announced himself as likewise in favour of a common education, being likewise opposed to refusing religious instruction in schools. Mr. Fowler, of Boston, advocated the right of every child to an education. It appears from the Report which was then called up, that a national journal has been projected. President A. H. Tappan, of the University of Michigan, made an erudite address, scholastic and ecclesiastical, on the virtues of organization, and also gave an outline of old and modern systems of education, in Europe and the United States. He would have a consecutive education in the same institution, Columbia College itself commencing at Grammar, and ending with Divinity. At the evening session, Mr. Hodgins, Deputy-Superintendent of Schools, read a paper embodying numerous observations as to education in Upper Canada. It was expected that the Bishop of this Diocese, would have been present on this occasion, to have addressed the Association, but being absent, information was called for in respect to the progress of education in different States.

Bequests of the Late Abbott Lawrence.—The Boston papers relate, that, in addition to $50,000 for the establishment of the Scientific School at Harvard College, and $4,000 for the establishment of prizes in the Latin and English High Schools of this city, the late Abbott Lawrence has in his will bequeathed further large sums to other public objects, and they state precisely the amounts thus bequeathed, which in the gross amount to the sum of $130,000, viz.:—

To the Lawrence Scientific School	$50,000
For Building Model Lodging-houses in Boston	50,000
To the Boston Public Library	10,000
To the Franklin Library in the city of Lawrence	5,000
To the American Bible Society	5,000
To the American Tract Society	5,000
To the Home Missionary Society	5,000

Important Decisions on the Prohibitory Liquor Law.—The Supreme Court of the Second Judicial District has rendered a decision in the celebrated lager bier case, tried some time since at Poughkeepsie, in which the defendant was convicted by the County Court of violating the Prohibitory Liquor Law. The Supreme Court reversed the decision of the Court below, and ordered the discharge from arrest of the defendant. The decision places lager bier in the list of non-prohibited beverages. Another case of reversed judgments has occurred at Brooklyn—that of Thomas Toynbee, the proprietor of a hotel in Brooklyn, in which a few bottles of imported liquors had been seized by a mutual consent between the complainants and the defendant, for the purpose of testing the validity of the law, and in which Justice Smith, of the Court of Special Sessions, before whom the defendant was brought, made a decision forfeiting the liquor and fining the defendant $50. The decision of the Justices' Court is reversed and set aside.

Destruction of a Romanist Church.—The *Daily News* publishes the following letter to a gentleman in this city:—

Sidney, Shelby County, Ohio, Sunday, Aug. 19, 1855.

Dear Sir: Last night, about 11 o'clock, the Catholic frame church of this place was made a pile of ruins. A keg of powder was put under the building, with a train scattered along the street, which was fired with burning shavings. There is no doubt here that the incendiary deed was committed by a set of Know-Nothing rowdies, such as have just wrought devastation in Louisville. I trust, for the welfare of our country, that the better class of the American people will soon arouse to a proper sense of what this awful spirit of blind persecution for opinion's sake is fast leading to.

The Yellow Fever.—This deadly epidemic at New Orleans has slightly abated. During the past week the mortality list included 357 cases of fever. In Norfolk and Portsmouth the disease continues with increasing virulence. Mayor Woodis, of Norfolk, is among the recent victims. The last accounts from Norfolk (yesterday's) state that the deaths were increasing, and that all the newspapers had ceased to appear.

The President at the White Sulphur Springs.—The President has a public reception at the White Sulphur Springs. He was welcomed by Ex-President Tyler, in a brief speech, to which the President replied. The latter complimented the former on the purity of his administration, which he characterized as one of high purposes, bravely and wisely carried out. He denounced the Know-Nothings and the modernisms of the day, and urged his hearers to avoid all heresies which are in direct antagonism with the basis, doctrines, and principles of the Constitution.

Mortality of New York.—The deaths of the past week numbered 585, being 48 less than the mortality of the week previous. Of the above number, 57 were among men, 54 among women, 246 boys, and 228 girls.

Mortality of Brooklyn.—The whole number of deaths in Brooklyn for the week ending August 25th, were 114, of which 67 were males, 47 females—of this number 91 were minors, and 23 adults.

Estate of the late Abbott Lawrence.—It is stated that the real and personal estate of the late Hon. Abbott Lawrence may be estimated at $2,400,000.

Abundance in Kanzas.—The corn crop in Kanzas, which at first promised nothing but starvation, is represented as growing with exceeding rapidity, and an immense yield is anticipated. In six weeks after planting, the corn began to tassel.

Liquors Destroyed.—In Chicago, the other night, divers persons visited several liquor shops, and tapped the casks which had been left outside the buildings. The liquor was thus spilled upon the sidewalk. One dealer lost 20 barrels of high wines, and another suffered to the tune of $1800.

River Thieves.—Captain Adams, of the schooner Tryall, from Nantucket, while sleeping in the cabin late on Saturday night, his vessel being anchored on the Brooklyn side, between Fulton and Wall street ferries, was robbed by river thieves of personal property to the value of $600, and without detection. Chloroform is supposed to have been employed.

Hurlgate.—Three men, in small sail boats, were drowned on Sunday morning last at this place.

New Telegraph Line to Montreal.—The House Printing Telegraph Company have just completed a new and excellent line to Montreal, by the way of Troy, Saratoga, Plattsburg, &c., which has been placed under the management of Mr. Alphonso Prescott, for some time past connected with the Astor House line in this city.

German Emigrants.—The Germans are leaving our port in large numbers, chiefly for Costa Rica and Buenos Ayres.

COMMUNICATIONS.

THE CHURCH'S MISSION.

To the Editor of the Churchman:

Sir:—How delightful it is, after toiling through the burning heat of a midsummer's sun, to reach some shady grove, where naught is heard save the sighing of a breeze, or the gushing forth of some crystal fountain! Such feelings were called forth in my mind when yesterday, after passing through the streets crowded with those rushing after all that they are bound by their baptismal covenant to renounce, I entered the hallowed walls of Trinity Church, and heard the solemn words of our beautiful Liturgy. It was touching to observe the contrast between the world and the Church. But why, Mr. Editor, are the Services of the sanctuary rendered so little attractive? Why is the noise and bustle of the world intrusive even in the sanctuary, while the organ's solemn swell is mute to call the world to prayer? Oh, if holy songs of praise resounded *from* the House of God, as well on week-days as on Sundays, how many might be called in from without to offer with the few who now assemble in the worship of their God and their Saviour! Trinity Church is making a grand, a glorious effort to advance the interests of our Holy Mother—and may God prosper her efforts! But might not something be done in the way of, not only furnishing Daily Services, but of rendering them attractive and efficient? How few there are, comparatively, to whom the Service, drily *read* without any music, does not seem bald, and who do not long for the upbursting of the song of praise!

But how is this to be provided for? I reply, by the most important missionary effort that can be effected—the establishment of Parochial Schools. In these let the children be carefully taught the Services of the Church, and the music connected with them; then you have a congregation in training, and a choir likewise. If any one can be found, for the love of God, to supply the place of organist on week-days, so much the better; but, if not, why should the singing be omitted? I have heard far better *Church* music without, than with the assistance of the organ.

I myself have trained the children of a parish school to form the daily and Sunday choir of a church, and I never heard any music more Church-like, and also pleasing to the ear. Now, as to means of effecting this, I am very sure that they will not, *cannot* be lacking. I am myself a poor teacher, unconnected with this diocese, yet if such an enterprise be started, I will pledge myself to pay $10 annually towards its support. This is of course a mere drop in the balance; but if the Clergy will only take in hand this matter, I am sure that the blessing of Him who gave the earnest charge, "Feed my *lambs*," will not be wanting, nor yet the visible manifestation of His presence who promised "never to leave them nor forsake them."

Oh! let us awake and be stirring—let the Church put forth her claim to be heard; let her assert her *right* to educate her children; let her members realize the fact that their children have been grafted into Christ's Holy and Apostolic Church, and that if the Church offers them the means of educating them, they have *no right to refuse*—that the young belong to the Church. Let all this be done, and done in *earnest*, and we shall see the dawning of better days. Life will supersede the spasmodic efforts which have alone given outward evidence of vitality in these latter days—here and there the unfrequent celebration of the Sacraments, or Daily Offices, showing in their pulsations that life yet lingers amidst the coldness and langour which weighs down all that is immortal and spiritual amongst us. We have too long neglected it. God grant that it be not too late.

Yours faithfully in H. C. Church,

H. L. O'N.

New York, August 27, 1855.

MR. MARKOE'S CASE.

To the Editor of the Churchman:

Sir:—Much has appeared in your paper on the subject of Mr. Markoe's unhappy perversion, and it must be acknowledged, he has been treated with more forbearance and kindness than has been customary in such cases; but I must (as I have done under all similar perversions) protest against the common injustice of censuring a clergyman for the alleged impropriety (sometimes called deceit and treachery) of continuing his official ministrations, until almost the last moment of his determination to renounce the communion of his Church. That moment is, of course, definite; but, *until* that moment, his mind is in a vacillating state, admitting at least a hope, that some wise counsel, some heretofore unknown argument, may restore its equilibrium, and leave him the happy conviction that his own Church holds truly the Catholic faith; such instances, though not *generally* known, have frequently occurred. But if it be his duty to relinquish his public ministrations, on the plea that he is afflicted with Romanistic doubts, all confidence in him would at once be withdrawn, his usefulness be consequently destroyed, and he would lose a position which would never be restored to him, however sound and true the final convictions of his mind might be. It appears to me, therefore, his right, as well as his duty, to continue in the faithful discharge of all his official ministrations, in accordance with those laws which his ordination vows have bound him to observe. He may, if he please, avoid controversial points for the time, and confine his preaching to such instruction as is common to both the English and Roman Churches. Such, I think, will be found to be the principle upon which Mr. Markoe has acted. Although (as he informed a friend) he had been for some time afflicted by doubts, whether the Reformation had not involved the sins of heresy and schism (which doubt he made known to his Bishop when he resigned his parish in Wisconsin), he still hoped his doubts might be relieved. Earnestly desiring such a result, and wishing to be honest to his Church, he assured the same friend that he had never read but four Roman Catholic books, none of which had any bearing upon the points of controversy between the English and Romish Churches. While his mind continued in doubt, he had no regular parish, but gave his public services wherever they were asked for, when his health permitted him to perform them. He preached a sermon for the Rev. Mr. Stubbs in New Brunswick, which has since been pronounced "practical and irreproachable," two days before he arrived at the lamentable conviction that it was his duty to leave the Reformed Church, when he sent his resignation to his Bishop, and, with the impulsiveness of his nature, four days after consummated the act which made him a member of the Church of Rome. While we lament and justly censure his error, let us also do justice to the honesty of his principles, and the disinterestedness of his motives. It may not be amiss to add, that Mr. Markoe has no intention to enter the Ministry of Rome, and also, as a proof of the wretched support given to the ministers of our Western churches, that Mr. Markoe has not only received no remuneration for his services, during the five years that he has been in the Ministry, but paid the salaries of his sexton and schoolmaster, and provided the elements for the Holy Communion in his own parish. Between the Morning and Communion Services, he has taken off his surplice, thrown the wood into the cellar, and made the fire with his own hands.

A.

[We dare not trust ourselves to remark upon this. It is indeed a painful topic. But it is one also that is so suggestive of what we hope may be for the good of the Church, that we could not find in our hearts to decline such a communication.—Editor.]

TRINITY CHAPEL—THE PEW SYSTEM.

To the Editor of the Churchman:

Sir:—Undesirous as I am to enter into a newspaper controversy with any one, much less "A Lady," yet I will notice one or two remarks made by your fair correspondent. The fact of it is, it is but a question of veracity between us; but as in law, an affirmative is always to take precedence of a negative, so in this case, though "A Lady" has never seen strangers turned from or out of a pew, *I have*. As to the fact of the pew doors, whether there was or was not in the case I mentioned, of the youth having turned the young man out of the pew, he (the youth) sat at the head of the pew, and effectually prevented any one from entering without his permission.

On the Sunday referred to in my communication, I entered the Chapel at least half an hour before the services commenced, and working my way through the *dense crowd* that surrounded the three doors, and as I said before, finding all the benches filled and no sexton in view, had the temerity to enter a pew, and I saw nothing of Mr. Dugan until after the Service had commenced. The fact of it is, Mr. Editor, the whole system of pew renting and pew letting is a foul blot upon the fair fame of our Church, and until it is abolished, it is in vain for us to expect to succeed. As I before remarked, we render of no avail the invitation of Christ, as given by the Prophet Isaiah, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money, and without price." And I would add, finally, that I have seen strangers, both gentlemen and ladies, stand during the whole of the Service by the doors. But, Mr. Editor, I will intrude no longer on your time and patience, but next week, with your permission, I would like to record one of the beauties of having a choir praise God, instead of doing it ourselves, as witnessed by myself on the 12th inst.

Yours most respectfully,

"Free Seats."

Monday, August 27th, 1855.

DISORDERLY OFFICIATING AT CHURCH.

To the Editor of the Churchman:

Sir:—I have seen to-day what I never saw before, and hope never to see again: a minister of our Church administer the Holy Sacrament of Baptism in a black gown! It was done, too, at a time I never heard of before. We had already had three distinct Services crowded into one, viz.: Morning Prayer, Litany, and Communion Service, (mutilated, as is too common.) We had also a long sermon. And after all this, the wearied congregation was called upon to endure the full Service of Public Baptism of an infant; the minister who had taken the unnecessary and unmeaning trouble of changing his Catholic surplice for a Genevan gown, not thinking it worth while to perform the necessary and significant duty of putting on his authorized and legitimate officiating vestment for the Priestly office he was about to discharge. I have said the congregation had to *endure* this; for they took no part in the solemn Service, as they ought to have done, but sat, or rather lounged, fanning and yawning like indifferent and wearied spectators. You see, Mr. Editor, what a state of things there is among us—what work there is for us to do before all is put right.

I do not like to indicate the church where this occurred, though it is quite within your own hemisphere. But I send you my name for any *private* use it may be necessary to make of it, and to assure you of the truth of this communication. Yours faithfully,

C. B.

Twelfth Sunday after Trinity, Evening.

[This certainly was a gross violation of the Apostolic precept, "Let all things be done decently and in order;" and one's only wonder is that clergymen thus offending cannot see the evil of such irreverent irregularities. If, for instance, the surplice is the *proper* officiating vestment, what can excuse its being laid aside for a black gown, which is the *improper* one. If it is not *proper*, why is it used at all? *Decency* and *order* evidently censure such *indecency* and *disorder*.—Editor.]

FREE CHURCHES.

To the Editor of the Churchman:

Sir:—Upon the last journal of the Diocese of Virginia, are enumerated 122 parishes, containing 174 churches. This enumeration is very deficient. There are more parishes—*i. e.*, territorial districts—having churches and congregations in union with the Convention, than are here named. The number of churches is also, probably, much larger. Many old and excellent churches, only occasionally occupied, are not included in the list, while in some counties and parishes one half only of the churches belonging to our communion are put down. Lexington parish, Amherst county, for instance, contains Ascension, St. Matthew's, St. Mark's, and St. Luke's churches, and perhaps one more, the church at (Ivy) Joy Hill, but only two are enumerated from year to year. I should suppose, then, that there were at least 225 Episcopal churches in the Diocese. I have gone carefully over the list, and can find but 18 that I feel sure are what are called "*pew* churches." The others are all as *free* to worshippers, of "all sorts and conditions of men," as the air they breathe on their native hills. In the two larger cities of the diocese, Richmond and Wheeling, there is, I believe, at least one church in each *free* to all who will enter its sacred courts. Add then, if you please, at least 200 more temples, consecrated, not to folly and fashion, but to the true and living God.

Yours truly, Presbyter.

SUSPENSION OF CHURCH SERVICES IN SUMMER.

To the Editor of the Churchman:

Sir:—I have been on two or three little tours this summer, and have not been able anywhere out of New York to attend the Daily Service, although there were churches where it is held, only they were shut up, and the ministers away at watering places, as I am informed. Can this, sir, be right? Surely not, unless personal convenience, pleasure, recreation, or even *comfort* can be thought of more consequence than the service of God. They told us, it is true, that the wealthier members of the congregations were also at watering places; but these were probably *the few*, but *the many* were at home, and *the poor* especially, who have the first claim to a pastor's constant care, are always at home. And what are *they* to think? What idea are *they* to form of a Service which their pastor tells them is *divine*, but which can thus be dispensed with, made sport of, as it were, to serve a worldly, pleasurable, or personal interest or convenience! For my part, it is shocking to think of it.

Your obedient servant,

A Young Lady.

St. Bartholomew's Day, 1855.

[Our fair friend is quite right. It is sad to think that there are such reprehensible practices in vogue among us.—Editor.]

CURIOUS BLUNDER OF THE PROTESTANT CHURCHMAN.

To the Editor of the Churchman:

Sir:—In the *Protestant Churchman* of the 25th inst., I find the following passage in the leading editorial. The writer, in alluding to the House of Bishops, informs us how certain *ostensibly* Low Church Bishops have lately entered on "the field of their labours." He says:—"Some of them came in by crafty concealment of their real sentiments, to silence the opposition of those who suspected them."

I thank my God that this crafty device did not succeed, in a recent case of election in Pennsylvania.

Z. Y. X.

Trips up the Hudson.—These trips, for which the steamers offer such tempting facilities, still maintain their popularity undiminished; and during the Fall even, they will continue to be irresistible in their attractions. The two first-class boats which go as far as Troy (the Commodore and the Rip Van Winkle) offer advantages, as to the full extent of the river's navigation, and greater facilities for proceeding further north, independently of their excellent accommodations in all respects.

A Movement among the Jews.—In accordance with a call of the Provisory Sanhedrim of American Rabbis, a conference of the ministers, rabbis, and delegates of the Israelitish congregations in the United States, will assemble in the City of Cleveland, Ohio, on the 17th inst., the purpose being to deliberate on the union of the American Israel; to organize a "permanent" regular synod or Sanhedrim; on a plan for religious and scholastic education; and on all other matters of importance in regard to Judaism which may be brought before the Conference.

MARRIED.

On Saturday, August 11th, in the Church of St. Columba, near Fort Ripley, by the Rev. E. G. Gear, Chaplain U. S. Army, Miss Jane Maria, daughter of the late William K. Mills, Esq., of Argyle, N. Y., to the Rev. James Lloyd Breck, Missionary to the Chippewas.

At the same time and place, by the same, Rebecca and Isaac Manitouwab.

On August 22d, by the Rev. B. F. Taylor, Mr. William Edgar Valentine to Miss Mary Ann Wright.

DIED.

At a meeting of the Senior Class of the College of New Jersey, on the 25th of August, 1855, the following Preamble and Resolutions were unanimously adopted:

Whereas, We have heard with unfeigned sorrow of the death of our late class mate, John Hun Meads, of Albany, New York, whom it has pleased Divine Providence to remove from this life, while returning from a foreign land to his home and friends; therefore, be it

Resolved, That while we would humbly submit to the decrees of an all-wise God, we do deeply lament the blow that has for the third time fallen upon our Class, and has stricken down one of our most useful and promising members.

Resolved, That although we do sincerely sympathize with the afflicted family of the deceased in this their sad bereavement, we do rejoice with them in the hope he gave of a glorious immortality.

Resolved, That we wear the usual badge of mourning for thirty days.

Resolved, That a copy of these Resolutions be sent to the afflicted family of the deceased; and that they be published in the *New York Herald*, *Albany Evening Journal*, *Newark Daily Advertiser*, and the *Churchman*.

Edward Overton, Jr.,
Geo. A. Mercer,
Alfred A. Woodhull,
} Committee.

NOTICES.

New York Bible and Common Prayer Book Society.—The Rev. gentlemen whose churches have not contributed this year are earnestly requested to favour the Society with their timely aid for acknowledgment in the Annual Report of October.

Frederick DePeyster,
Saml. T. Skidmore,
James Van Norden,
} Committee.

New York, 1855.

St. Ann's Church for Deaf Mutes.—The greatest assistance which those who are interested in the success of this undertaking could render to its founders, at the present time, would be the speedy cancelling of the debt of $5,000, which is still due on the building site, four lots on the south side of Twenty-sixth street, between Sixth and Seventh Avenues. An appeal for funds is made to *all* who would see the Church of Christ ministering to all classes and conditions of men. Donations to the Building Fund may be sent to the Rev. Thomas Gallaudet, Rector, No. 14 Irving Place, or to either of the Vestry: Messrs. Cyrus Curtiss, 111 Water street, Robert B. Minturn, 78 South street, Prosper M. Wetmore, 68 Water street, Benjamin R. Winthrop, 10 Wall street, Robert Gracie, 68 Beaver street, James W. Underhill, 58 Wall street, C. A. Budd, M.D., 58 East Fifteenth street, G. W. Gamage and Wm. Genet, at the N. Y. Institute for Deaf Mutes, and Josiah Jones at the N. Y. Bible House.

N. B.—Church papers are respectfully requested to give the foregoing paragraph an insertion.

The Rev. Edmund Embury, Rector of St. Paul's Church, Williamsburgh, will, by Divine permission, preach on Sunday next, September 2d. Services at 10½ o'clock A. M., and 3½ o'clock P. M. Seats free.

The Sixth Annual Commencement of Burlington College will be celebrated in the College buildings, if it please God, on St. Michael's and All Angels' Day, Saturday, September 29th, at 9 A. M. The Services in the Parish Church, with the Holy Communion, will begin at 12. The Alms at the Offertory will be devoted to the purchase of additional books for the students of Theology at the College.

Graduates of the Class of '52 desiring the Master's degree will notify the President at once, that their diplomas and their hoods may be in readiness. The Master's Oration has been assigned to Walter A. Mitchell, A.B., Candidate for Holy Orders, and a Master's Poem to C. Willing Littell, A.B. au23-3t 26 28 31

The Annual Meeting of the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, will be held in the Sunday School Room of St. John's Chapel, in the city of New York, on Tuesday, the 25th of September, at 5 o'clock P. M. Business of importance will be brought before the meeting.

J. W. Diller, Secretary.

Brooklyn, August 17, 1855. au23-5t

Christ Church, Eighteenth street, near Fifth Avenue.—This Church will be re-opened on Sunday next, September 2d, when the Rev. F. S. Wiley will enter upon his duties as Rector of the Parish. Services to commence at 10½ o'clock in the morning, and ¼ to 8 in the evening. au23-2t

The Misses Rohr have removed their Boarding and Day School for Young Ladies from No. 134 West Thirty-Fourth street to No. 151 same street. For particulars, see advertisement. jy26 tf

ACKNOWLEDGMENTS.

General Protestant Episcopal Sunday School Union and Church Book Society.

The Treasurer thankfully acknowledges the receipt of the following contributions to the funds of the Society:

From St. Paul's Church, Kinderhook, Rev. F. I. Tiffany, $4.75; Christ Church, Middletown, Conn., Rev. F. J. Goodwin, $10.41; Grace Church, Jamaica, Rev. W. L. Johnson, D.D., $13; Church of St. Philip, in the Highlands, Philipstown, Rev. E. M. Pecke, $10.10; Grace Church, Rochester, Rev. M. Van Rensselaer, by the hands of W. V. J. Mercer, Treasurer of the Diocese of Western New York, $34.67; Louis O'Neill, annual member, $1. Total, $74.33.

John W. Mitchell, Treasurer.

Depository, 637 Broadway, N. Y., August 27, 1855.

Free Church of the Good Shepherd, Fifty-fourth st.

The Missionary thankfully acknowledges the receipt of the following sums within the past two weeks to assist in building: From Mrs. H. L., $20; G. L. D., $15; P. E. C., $5; Canandaigua, $2; Anon. 1.

The expenses for wages and materials are now some $200 per week, for which the Missionary is personally responsible. Dear fellow Christians, let him entreat your help.

Ralph Hoyt,
Care of Messrs. Stanford & Swords, 637 Broadway.

BUSINESS NOTICES.

Hecker's Farina is restorative, strengthening the digestive and absorbent vessels. In disordered bowels, even in Diarrhœa, Dysentery, and Cholera, Farina, prepared under a judicious physician, is soothing, healing, and salutary. To be had of Grocers and Druggists. Wholesale of Hecker & Brother, Croton Mills, No. 201 Cherry street, New York. au23-4t

Patent Marble Mantels.—A Clear Saving of Fifty per cent.—This article is a chemical combination of the various oxides with marble dust, so that it can be moulded into any form, in imitation of the choicest Italian Marbles; when exposed to the action of the atmosphere for 15 or 20 days, it becomes as hard as marble that has stood for ages. The colours being mineral, and intimately mixed throughout the whole body, and the article having been twice calcined, it resists the action of oils, grease, heat, or acid, better than marble itself. Mantels sent to all parts of the country at prices ranging from $8 to $40. Manufactured by

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my31-1y 38 Canal street, opposite N. H. R. R. Depot.

Herring's Patent Champion Fire-proof Safes, with Hall's Patent Powder-proof Locks, the same that were awarded separate medals at the World's Fair, London, 1851, and the World's Fair, New York, 1853 and 1854; and this is the lock, and the only powder-proof lock that received a medal at the London World's Fair, though others were on exhibition, and now advertised as "World's Fair Locks." The subscribers and their agents are the only persons authorized to make and sell his Patent Champion Safe, with Hall's Patent Powder-proof Locks.

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ADVERTISEMENTS.

THE MISSES SEDGWICK WILL RE-OPEN Boarding and Day School on September 10th, at No. 41 Ninth street. au30-4t*

MISS CRYLE RESPECTFULLY INFORMS HER friends and the public that her School, at Lower Morrisania, will open on Monday, September 3d.

Circulars may be obtained at Mr. Crowen's, corner of Broadway and Fourth street.

August 19, 1855. au30-2t*

THE N. Y. POLYTECHNIC INSTITUTE WILL re-open on Monday, September 3d. Circulars, &c., at R. Lockwood's, Stanford & Swords', or at the Schools, 48 Seventh Avenue, cor. Fourteenth street.

W. B. STOUGHTON,
REV. G. N. SLEIGHT,
au30-2t* No. 233 West Twenty-eighth street.

NEW DRY GOODS MART, 269 GRAND STREET, CORNER OF FORSYTH.—O. MOWBRAY would respectfully notify his customers and the public, that he has removed from Canal street to the above number, with an entire new stock of fashionable Dry Goods, having been purchased under the general depression of the money market. Hence it is easy to discover the advantage our customers will have in supplying their wants from a new stock of handsome Dry Goods, instead of losing time and money trying to be suited out of large accumulated old stocks at necessarily high prices. We are therefore determined, having the facilities, to use every honourable means in our power at our new location, to remain the envy of all competitors, and to retain our former reputation at our old stand in Canal street, for the past six years, of serving the public faithfully. Ladies are invited to call and see our new Store, and examine our new goods, whether they want to purchase or not. Three of our prominent rules are—

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2d.—To ask one price, from which there shall be no deviation.
3d.—In no case to urge any lady to purchase.

☞ As our rules are strictly adhered to, a child can purchase as cheap as the most expert or experienced.

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au30-3m

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GAS FIXTURES, CHANDELIERS, &c.—JOHN JOHNSON & BROTHER, Gas-fitters, Plumbers, and Engineers. Fountains and Jets of every description.

John Johnson,
B. M. Johnson,
} 111 East 18th street, N. Y.
sep23-1y

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my31-6m

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A GENTLEMAN, CANDIDATE FOR ORDERS, who has had great experience in teaching, is desirous of procuring a situation as Teacher in a private family or school in the Southern States. He is a graduate of an English University, and having resided for years in France, is able to teach the French language. The best references will be furnished. Address "OWEN," Columbia, South Carolina.
jy19 8t

THE UNDERSIGNED WILL ATTEND TO THE collection of bills in New York and its vicinity, and hopes by efficiency, attention to business, and reasonableness of terms, to secure the confidence of his patrons.

References may be obtained at the office of *The Churchman*, Trinity Building, 111 Broadway, and all commands left there for the present will meet with prompt attention.

ROBERT NISBETT.
je21tf

FAMILIES IN WANT OF FEMALE SERVANTS, for the city or country, and suitable for any capacity, can obtain such at the Office, No. 240 Grand street, near the Bowery, where every effort is used to give satisfaction. Terms—One Dollar per year, or Fifty Cents per half year. I. WATTS.
je21-1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. m1-1y

PUBLICATIONS.

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OPINIONS OF THE PRESS.

There are but two literary periodicals that we have an acquaintance with, which an educated man may safely read through from beginning to end without any fear of wasting his time on an article which will not repay, either in amusement or instruction, the cost of reading it; and these two periodicals are Blackwood and Putnam's.—*N. Y. Courier.*

The onward course of Putnam's Magazine is one of the most gratifying facts in our national literature. It now stands forth as the principal representative of American Magaazine literary talent, and as the organ of that genial progressiveness which is removed from rampant idealism and stiff necked conservatism. It essays bold thought, a vigorous style, and the earnest expression of the noblest sentiments in a refined and polished manner.—*Boston Traveler.*

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We must be allowed to speak in commendation of the Editorial Notes on American and European literature, from which the reader will gain much information in regard to recent publications, and particularly the attention bestowed on both sides of the Atlantic.—*Baltimore American.*

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